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REPENTANCE

CHVRCH

DESTRUCTION

HERESIOGRAPHY

OR

A description of the
Heretics and Sectaries
of these latter times

By E. Pagitt

The *first* Edition
with many Additions

Math. 25. 17 :

Beware of false Prophets,
which come to you in Sheeps
clothing, but inwardly are
rauening wolves.

Imprimatur Ia: Cranford



1664



ANABAPTIST



FAMILIST



DIVORSER



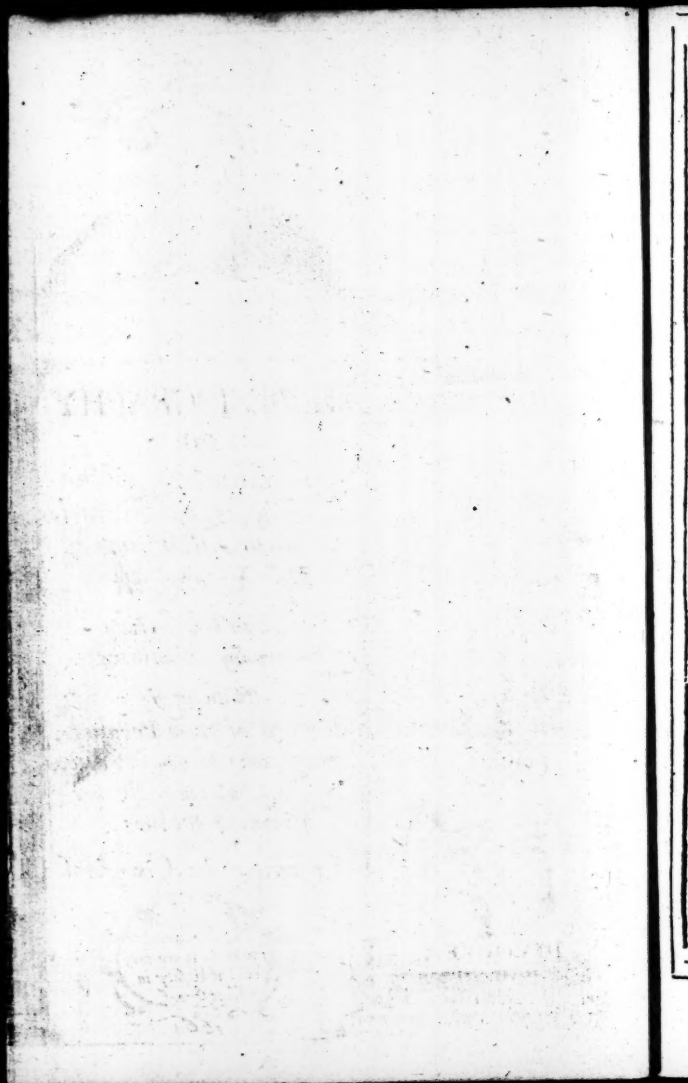
IESUIT



ANTINOMIAN



SEEKER



HERESIOGRAPHY,

Or a Description of the
HERETICKES

AND
SECTARIES

Sprang up in these latter times,

DECLARING

- 1 Their Original and first proceeding.
- 2 Their Errors and Blasphemies.
- 3 Their several sorts.
- 4 Their Audacious boldness in these dayes.
- 5 The confutation of their Errors.
- 6 How they have been punished and suppressed amongst
us heretofore, and likewise at this present.

The sixth Addition, whereunto is added this
year 1661. Many new Additions, not heretofore ex-
tant in print, Together with brasse Plates of the
most eminent Sectaries, as appears in the
page against the Frontispeece.

By EPHRAIM PAGITT, late Minister of
St Edmonds Lombard-street.

Mat. 15. 17. Beware of false Prophets, which come to you in
sheeps clothing, but inwardly they are ravening wolves.

LONDON,

Printed for William Lee, and are to be sold at his shop
at the Turke-Head in Fleet-street. 1661.

45.
6. 30.
332.



To the Right Honourable *Thomas Atkin*, Lord
 Maior of the City of *London*, and to the Right Worship-
 full, Sir *Nicholas Rainton*, *Isaac Pennington* Lieutenant of
 the Tower, Sir *John Wollaston*, *John Glyn* Recorder, Sir *John Cordell*,
 Sir *Thomas Some*, Sir *John Gayr*, Sir *Jacob Garret*, *Thomas Adams*,
John Warner, *John Towse*, *Abraham Raynardson*, *George Garrat*, Sir
George Clerke, *John Langham*, *Thomas Andrewes*, *John Fulke*,
James Buach, *William Gibbs*, and *Richard Chambers*
 Sheriffs: *Samuel Warner*, *William Barkley*, *Thomas*
Foot, *John Kendrick*, *Thomas Culham*, *Simon*
Edmonds, Aldermen of the said City.

Right Honourable, and Right Worshipfull,
 whereas I have lately published a *Christia-*
nography, or a description of many great
 Churches of Christians in the World, some
 of which are for extent, larger than the
 Church of *Rome* in *Europe*, for time more antient, for suc-
 cession as continual, for faith more sound: who believe
 with us the Church of God to be Catholike, as it is in the
 Apostles Creed, and not as it is set down in the new *Trent*
 Creed, confined to *Rome*; who renounce the Popes Supre-
 macy, some of them excommunicating him for a *Schisma-*
tick and *Heretick*.

Who receive the holy Communion in both kinds, they
 all drink of Christ's cup, and abhor the Romish decree,
 made contrary to Christ's institution.

Who make no Images to be worshipped.

Who do not acknowledge the figment of Purgatory, nor
 any Prayers to be delivered from the feigned pains
 thereof.

Who have their Prayers in their own tongue; and mutter
 them not in Latine as the Romists do.

The Epistle Dedicatory.

Who forbid not marriage, (the prohibiting of which called by St. *Paul*; *the doctrine of Devils*.) Their Priests may, and do marry.

Who hold not Popish Transubstantiation.

Who prohibit not Lay-men the reading of the holy Scriptures, commanded by Christ himself.

Who do not joyn with Christ's Intercession, the suffrages of Saints; nor with his Justification, the merit of works; nor with his satisfaction, Papal Indulgences.

These points with some others, which the ambition and avarice of the Romists hath lately hatched, they renounce with us.

This work I purposing to perfect, and consummate to the glory of God, the great profit of the Church, and establishing of mens consciences, they seeing the unity and agreement of the holy Churches in the world with us; *Behold suddenly a numerous company of other Hereticks stole in upon us like the Locusts*, Revel. 9.

As the unpure *Familists*, who blasphemously pretend to be godified like God, whereas indeed they are devillified like their Father the Devil.

The illuminated *Anabaptists*, who blasphemously affirm the Baptism of Children to be the mark of the Beast, and to come from Antichrist.

The Donatistical *Brownists*, who in times past hid themselves in holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Aninomians*, who teach as I find, such a fair and easie way to heaven, *viz.* That a man need not be troubled by the Law before faith; and that faith is not a going out of himself to take hold of Christ, but only a discerning that Christ is his, and that after this, such a man must see nothing in himself, have nothing, do nothing, need no sorrow nor repentance, nor be pressed to duties, need never pray, unless moved by the Spirit: If he fall into sin, never the

more

The Epistle Dedicatory.

more disliked of God, nor his condition the worse : and that he must abide in the height of comfort, though he fall into grosse sinne. The novelty of this doctrine takes so well, or rather ill, that multitudes of simple men and women dance after their Pipes, they run after these men as if they were mad, crowding the Churches, filling their doors and windows.

The *Independents* trouble also our poor Church, who pretend that they have a perfect model of *Church* government, which Almighty God hath revealed to them, which many like better than the government of the Reformed *Churches*, being perswaded that in *Independency* they may have liberty to do what they list, having no government, hoping to be as free as their Teachers, who will have none at all.

The *Arminians* also an after brood of the *Pelagians*, preach their erroneous opinions.

The *Sabbatarians* affirm the old Jewish Sabbath to be kept, and not the Lords day.

The *Antisabbatarians* would have no particular Sabbath at all, but every day to be a Sabbath to a Christian man.

The *Traskites*, who would have us observe many Jewish Ceremonies.

We have also *Millenaries*, who affirm that before the day of judgement, Christ shall come down from Heaven, and reign with the Saints upon earth 1000. years, in which time they shall destroy all the wicked, *binding their Kings in chains, and nobles in links of Iron.*

We have *Hetheringtonians*, who hold a hodge-podge of many Heresies, troubling our peoples brains,

We have also *Socinians*, who teach that Christ dyed not to satisfie for our sinnes : and also his Incarnation to be repugnant to reason, and not to be sufficiently prov'd by Scripture, with many other abominable errors.

We have *Arrians*, who deny the Deity of Christ.

The Epistle Dedicatory.

We have an *Atheistical Seſt*, who affirm that mens ſoul ſleep with their bodies untill the *day of judgement*.

We have *Atheiſts* too many, as among others, one was committed by a Juſtice of Peace, who mock'd and jear'd at Chriſt's Incarnation: his father was burnt at *Tholouze* in *France*; he ſcaped unpuniſhed among us: too many others we have.

They preach, print, and praſtiſe their heretical opinions openly: for books, *vide* the bloody Tenet, witneſſe a Tractate of divorce, in which the bonds are let looſe to inordinate luſt: a pamphlet alſo in which the ſoul is laid aſleep from the hour of death, unto the hour of judgement, with many others.

Yea, ſince the ſuſpenſion of our Church government, every one that liſteth turneth Preacher, as *Shoo-makers, Coblers, Button-makers, Hoſtlers*, and ſuch like, take upon them to expound the holy *Scriptures*, intrude into our *Pulpits*, and vent ſtrange *doctrine*, tending to *faction, ſedition, and blaſphemy*.

What miſchief theſe Seſtaries have already done, we that have cure of ſouls in *London*, find and ſee with great grief of heart, *viz.* Our Congregations forſaking their Paſtors; our people becomming of the Tribe of *Gad*, running after ſeducers as if they were mīd; Infants not to be brought to the Sacrament of Baptiſm; men refuſing to receive the holy Communion, and the Lords Prayer accounted abominable, &c. A Volume will hardly contain the hurt that theſe Seſtaries have in a very ſhort time done to this poor *Church*; and doth not the *Common-wealth* ſuffer with the *Church*? Whence are all theſe diſtractions? Who are the Incendiaries that have kindled and blown this fire among us, but theſe?

Conſidering with my ſelf the former happineſſe of this Kingdome, and the ſudden change that is beride it, it being fallen from the height of proſperity to the loweſt ebbe
of

The Epistle Dedicatory.

of misery, and this not by the incursion of a forein Nation, but by its own children, who imbrue their hands in the blood one of another, with no lesse inhumanity, than *Cannibals* or men-eaters, without any reluctance at all; the son against the father, and the father against the son.

And moreover, (which is worst of all) when I consider that some of our Clergy-men (who should like *Moses* stand in the gap to appease Gods anger) do encrease the same, not only by blowing the fire, but by their errours and Schisms which they broach and foment among us; by which they do, as much as in them lyeth, put mens souls in as great danger as their bodies.

And considering again, how we are involved in a most cruel Warre, without any hopes of peace, may not I cry out with the Prophet; *Oh that my head were full of water, and my eyes a fountain of tears, that I might weep for the slain of my people!*

But all this being Gods permitting, let us with patience possesse our souls; let us trust in him, depend upon him, and in his good time he will deliver his Church, and turn all to the best; and in the mean season every man do his best to quench this fire. For my own part, these sad considerations made me leave my *Christianography*, and write an *Herefiography*, to describe the Hereticks and Schismaticks of this time, in which I set down their beginning among us; their heretical opinions and errors, confuting them; and also relate how other Princes and Common-wealths have suppressed them, and how severely some of them have been punished among us.

I know my Reverend Brethren have not been wanting to oppose these Hereticks in Writing and Preaching, in season, and out of season, using all means to suppress these Heresies; having to that end chosen special men to preach several Lectures in several places: But without your help, and the assistance of our Religious Patriots assembled in

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Parliament, they do, and will increase upon us, do what we can.

This Treatise I present to your Lordship, and to this Honourable Senate. What can be more suitable or fitter for you, servants of the Most High God, than that which tendeth to the glory of God, edification of his Church, and vindication of the Truth against the illusion of Sectaries, and Hereticks?

What is more correspondent with the duty of Christian Magistrates, than to assist Gods cause with your political Authority? A question may be asked, whether it be lawfull for the Magistrates to use the sword against Hereticks? To this I answer; such whose Heresies are blasphemous in doctrine, or dangerous to the State, deserve death; the reason is, because they corrupt the Faith. If such as poyson waters and fountains, at which men and beasts drink, deserve capital punishment, how much more they that as much as in them lyeth, go about to poyson mens souls?

Yea, St. *Augustine* saith in his first Tractate upon *Iohn*; *Quantum in ipsis est, Christum in homine occidunt.*

The fore-named St. *Augustine* indeed wavered concerning this point for a time, as he confesseth in one of his Epistles: But when he saw the City wherein he dwelt was reclaimed from *Donatism* by the Magistrates sword, he retracted his opinion.

And expecting the like successe in this Honourable City, I do implore your helps, and that for Jesus Christs sake: and I pray you give me leave to put you in mind of the *Covenant we made in the presence of Almighty God, the searcher of all hearts, with a true intent to perform the same, as we should answer at that great day, when the secrets of all hearts should be disclosed, viz. That we should in like manner without respect of persons, endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schism, Profanenesse, and whatsoever shall be found to be contrary to sound Doctrine,*

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Doctrine, and the power of godlinesse, lest we partake in other mens sins, and thereby be in danger to receive of her plagues; and that the Lord may be one, and his Name one in the three Kingdomes. And this I beseech you, in the name of God to take in hand, laying aside all humane reasons.

Ler not Gods cause go to wrack, nor by worldly policies, and human reason, be protracted, or retarded.

The Turk will not suffer *Mahomet* to be blasphemed: as we are Christians, let us stand for Christ.

How dangerous the fostering of Hereticks hath been, Histories declare, viz. Almighty God sent down *Paulus* fire from Heaven, and consumed *Antioch*, being a *Diacon.* nursery of *Hereticks*. And also how the earth *lib. 15.* opened, and swallowed *Nicomedia*, the meeting place of the blasphemous *Arians*: also, in the *Commentaries* of *Theod.* *Sleiden*, how the *Anabaptists* meeting first in *Con-* *lib. 2.* *venticles*, surprized *Munster*, and how hardly *Am-* *cap. 26.* *sterdam* escaped them, *Lambert. Hortens.* writeth.

The plague is of all diseases most infectious: I have lived among you almost a Jubilee, and seen your great care and provision to keep the City from infection, in the shutting up the sick, and in carrying them to your Pest-house, in setting Warders to keep the whole from the sick, in making of fires, and perfuming the streets, in resorting to your Churches, in pouring out your prayers to Almighty God, with fasting and almes, to be propitious to you. The plague of Hæresie is greater, and you are now in more danger than when you buried five thousand a week: You have power to keep these Hereticks and Sectaries from Conventicles, and sholing together to infect one another. Fire is dangerous, many great Cities in *Europe* have been almost ruined by it: I have seen your diligence and dexterity in quenching it in the beginning; your breaking open your Pipes for water, making floods in your streets; your Engines to cast the water upon the houses; your industry and pains is admirable.

Heresie

The Epistle Dedicatory.

Hæresie is as dangerous as fire , use your best endeavours to quench it before it consumes us.

Thus not doubting, Right Honourable, and Right Worshipful, of your best endeavours to suppress these *Heresies*, and *Sectaries*, by whom not only many poor souls are infected, but also the holy Name of God is blasphemed , I cease, most humbly entreating Almighty God to blesse this City, and to give unto you the fruition of all temporal felicities in this life, and the never-failing fulnesse of blessednesse in the life to come.

TO



To the R E A D E R.

How *white* hast a tender Conscience, and desirest nothing so much as to know the right way to Heaven, having many doubts which cause thee to leave thy own Pastor; and run not only to other publick Congregations, but also to the private meetings of the Separatists, and others for resolution.

For thy sake and safety I have published this Treatise, in which thou mayst discern Truth from Error, having their errors set before thee, with the confutation of them out of the holy Scripture.

Our Lord and Saviour in his holy Sermon in the mount, telling his Disciples of the narrow way that leadeth unto Life, he especially fore-warneth them of false Prophets: Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening Wolves. As if he should say, My dear Disciples, you hearing of the way to Heaven, will be enquiring after it, and especially of Prophets; but let me fore-warn you of false Prophets, for instead of directing you, they will put you out of the way. False Prophets will come, they are not sent: Saint Paul asketh, how they can Come. preach except they be sent? And this standeth with good reason; every true Minister standeth in Gods room, being the Lords Ambassador to deliver his will, who dare do this unsent? No man taketh this honour unto himself, but he that is called of God, saith my Author to the Hebrews.

But whence come they now? from the Schools of the Prophets? no, many of them from Mechanick Trades: as one from a stable, from currying his horses; another from his stall, from cobling his shoes, and these sit down in Moses

To the Reader.

Moses chair to mend all, as Embassadors of Iesus Christ, as Heralds of the most High God: these take upon them to reveal the secrets of Almighty God, to open and shut Heaven, to save mens souls.

But to hear these fellows discourse of the holy Trinity, of Gods eternal decree, and other deep points of Divinity, you may hear the mad men in Bedlam prate as wisely as they: And are not their bearers that run after them as mad as they? Are they not bewitched, as Saint Paul telleth the Galatians?

To you.

To you that are my Disciples: Daily experience sheweth us whom the Anabaptists, Brown its, and other Sectaries go about to seduce, viz. not Drunkards, Adulterers, Swearers, and prophane persons, whom the Devil hath ensnared already, but such as are desirous of Heaven. They lead captive (saith St. Paul) silly women who are alwaies learning. They come unto you in sheeps cloathing; that is, like Zealous, and holy Christians: For an example, the Devil turned himself into an Angel of light, Baals Priests used long prayers, the blasphemous Arrians (as Saint Basil writeth) were easily believed, because of their counterfeit holinesse.

In sheeps
cloathing.

The Romish seducers pretend great sanctimony: the begging Friars befool'd the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally they come to you with outward sanctimony, with a seeming contempt of the world, with long prayers, fasting, tears, alms-deeds, seeming-Zeal, seeming-humility, seeming-harmlesnesse, &c.

They come to you in sheeps cloathing, insinuating themselves into you, under colour of giving you good counsel: as the Devil their chief, counselling our first parents to break Gods Commandement, promised to make them like God: and tempting Christ in the wilderness, promised to give him all the Kingdoms of the World, and the glory of them.

And that you may the better avoyd their incantments, I will shew you the method they use in deceiving. As
first,

To the Reader.

first, they endeavour to separate the sheep from their shepherds, bringing them into contempt with their people, affirming them to be unprofitable, unpowerfull, taxing their conversations as prophane, and doctrine as erroneous. Thus smiting your shepherds with their tongues, they draw you to their Conventicles.

2. To palliate the r errors, they pervert the holy Scripture, as that Monster Arrius pretended to have 42 places of Scripture against the Deity of Christ; and this he learnt of his father the devil, who perverted part of the 91 Psalm. to tempt our Lord to cast himself down from the Pinnacle of the Temple.

And for this cause these Hereticks are enemies to the ten Commandments, being some of the Law; to the Creed, being a brief of the Gospel; and to the Lords prayer, being a perfect form of prayer, containing all that can be asked, or prayed against, by which only a simple man may discern any heretick, contradicting any Commandment of the Decalogue, article of the Faith, and Petition of the Lords prayer. And for this cause the Church of Rome teacheth the Laity them in Latine, and also they leave out part of the Decalogue in their Catechisms: and for other Hereticks some do null the whole Law, some the Creed, and others the Lords Prayer, affirming it to be abominable. Again, whatsoever outward shew they make of holinesse, they are indeed ravening Wolves; therefore our Lord biddeth us beware of them. The word beware precedeth danger: As sheep are in danger among Wolves, so are your souls in danger among false Prophets.

The journey of the Israelites to the earthly Canaan, was a type of our journey to the heavenly. And did not one false Prophet Balaam do them more mischief in their journey, than Og the King of Bashan, Shehon King of the Amorites, and all their enemies besides? yea, would the Devil himself in his own likeness have been more noxious to the Church of God, than some Hereticks have been? as one Heretick Arrius, denying the Deity of Christ, in a manner infected the whole world. The

To the Reader.

The like did one other Heretick Eutyches, erring concerning his humanity, affirming the immensity of Christs divine nature to have swallowed up his humane. Now if Christ had not been man, how could he have dyed for us sinners? and if not God, how could he have wrought the salvation of man-kind?

Alas what danger are we in now, being environed with such a multitude of Hereticks? Our Lord telleth us again, by their fruits ye shall know them: they pretend that they are led by the Spirit. The works of the
 Gal. 5. 2. *Spirit St. Paul setteth forth to be love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, and temperance. If they were led by the holy Spirit,*
 2 Tim. 3. *these would be their Characters. But Saint Paul telleth us, That in the latter dayes there shall come men, lovers of their own selves, boasters, proud, cursed speakers, disobedient to parents, unthankful, unholy. Mr. Calvin, that admirable man of God, whose name is yet terrible in the Kingdome of Popery, setteth down certain Characters of these Impostors, taken out of Saint Augustine.*

1. Great Boasters, making ostentation of their own worth, like Simon Magus, who bewitched the People, saying that he himself was some great man: Like the Gnosticks, who had a high conceit of their own knowledge, as if they were the only knowing men of the whole world: their common talk is of their own worth and actions.

2. Superbia tumidi, blown up with pride, and among us many proud spirits, having not those preferments which they thought themselves worthy of, have forsaken our Church, and gone to Rome or Amsterdam.

3. Calumniis insidiosi, deceitfull slanderers: and in this faculty of all other Sects the Brownists excell: The Jesuits are not so bitter against our Church as the Separatists: compare their writings. Michael the Archangel durst not give the Devil such cursed speaking, nor rail upon him as they do upon us and Gods Church.

4. Treacherously

To the Reader.

4. Treacherously seditious, not preaching peace, as Christ commanded his Disciples to do, but division: yea, the Brownists arrogate to themselves the name of Separatists, which well they may, being separated from their Mother Church, from all the reformed Churches, and maliciously divided amongst themselves.

5. Left they should seem to be destitute of the light of truth, they arrogate to themselves the shadow of austerity and shew of holinesse.

6. Sacrilegious, what the appetite of all Schismatics hath been in this way is notorious, caring not for the ruin of the whole Church, upon condition that they might get somewhat. They have so taught, that some think there is no such sin as Sacrilege at all.

Our Lord fore-warning us of false Prophets, and so lively describing them, and we having such Characters and marks to know them: Thou understanding the Decalogue, Creed, and Lords Prayer, if thou be mis-led, thy sin will light upon thine own head. For is there any man so simple, but can tell when the Doctrines they teach crosse any of these?

And one thing more will aggravate your defection before Almighty God, viz. Your Covenant and Oath, wherewith you bound your selves in the presence of God, to suppress all Errors, Heresies, and Schism; God forbid but that you should keep your Covenant which we ministred, and you received with great alacrity.

To draw to an end, Epiphanius writing of the Heresies of his time, calleth his Book Pænatium; that is, a medicinable box, containing saving medicaments against lying Doctrine.

The end of my writing is not to hurt any man, but to give warning to well-minded souls, and especially to them that are entangled with Errors, to pray to God to give them grace to see and renounce their Errors, and to acknowledge the truth, that they may recover themselves out of the snare of the Devil.

And if my pains shall do any good in the confirmation
of

To the Reader.

of any againſt Seducers, in fore-warning them to beware of private Conventicles, and to keep them cloſe to the publique Miniſtry of the Word, and Communion of Saints in Gods Church, I ſhall think my labour well beſtowed.

The God of peace grant that all they that confeſſe his holy name, may agree in the truth of his holy Word, and live in unity and godly love, Amen.

So prayeth thine in the Lord,
Old Ephraim Pagit.





THE
STATIONER
TO THE
READER.

Courteous Reader, five several Impressions of Mr. *Pagits* Hæresiology having heretofore been sold off, and being importun'd by divers knowing men to put forth this sixth edition with Additions, I have been at the charge once more to have it reprinted, hoping it may (as I am told it will) be a means of settling Unity and Peace amongst us, by giving a stop to, or checking the spreading and infectious growth of Error and Heresie among us. A brief account hereof I intend

(a)

to

To the Reader.

to give you; but requisite it is that I first speak something concerning the Reverend Author Mr. *Ephraim Pagit*.

He was a Gentleman of an antient Family, the son of *Eusebius Pagit*, Minister, that about sixty or seventy years since writ the *History of the Bible*, a small book, but of great esteem then at the first coming forth, yet even to this day, as may appear by the many thousands that have been, and still are vendd thereof. His Father bred him up a Scholar, and so good a proficient it seems he was, that at his first coming almost to the University the *Greek* Professor there desir'd his acquaintance, made use of him, and had his help and assistance in several Languages, he understanding, and writing, being not above twenty five or twenty six years of age, fifteen or sixteen for, besides the *Latine* and *Greek*, he was well skill'd in most of the Oriental, and spake the High and Low *Dutch*, *French*, *Italian*, *Spanish*, *Polish*, *Slavonian*, and other Tongues. All these I have seen written with his own hand in Bishop *Whitgift*'s time on a frame lent me by his Kinsman *Justinian Pagit* of *Grais-Inn* Esquire, where in the Grounds of Divinity are laid down by way of Analysis.

Having

To the Reader.

Having left the University, I find him settled in *London*, and Minister of *St. Edmunds* in *Lumbard-Street*, where he continued Parson many years, having his constant abode near unto the Church; firm to his Principles, and constantly adhering to that Doctrine and Discipline which, as not contradicting the Scriptures, was approv'd of by the antient Fathers, and had here been established by Law, in the Reign of *K: Edward* the sixth, *Qu. Elizabeth*, *K. James* and *K. Charles* of blessed memory. Yet this was not all, he ceas'd not to sound these things continually in the ears of his Auditors, so that they had both President and Precept from him to incite them to, and confirm them in Constancy and Obedience. As if he minded that of *St. Paul*, Take heed unto thy self and to thy Doctrine, so shalt thou save thy self and them that hear thee. Add hereunto, that if he had rested here and proceeded no further, he might perhaps have enjoy'd this Worlds content; having wherewithall to live in a plentiful manner, in that he married the Lady *Bord*; formerly wife to *Sir Stephen Bord*, of a worshipful Family in *Sussex*: but he thought (it seems) himself born

To the Reader.

For the publick Good; there was almost a general defection, Heresie and Error began to take deep root, and to spread far and wide over the three Kingdoms, he sets himself to discover, root up, and hinder the growth of these, and thereupon writes, and divulges his Heresiography. But hence sprung his trouble, the Enemies of the Church making that the ground of their malice, which he writ to undeceive and bring them into the way of Truth, and hereupon, and through false suggestions suffers for a time imprisonment. He notwithstanding stood to his Principles, till God gave a period to his Life, taking of him to his Everlasting rest, patiently rendring up his Soul to God that gave it; Dying in his old Mansion House aforementioned, in the year 1650. and the 84th. year of his Age.

Thus I have done with this Reverend Author, and shall speak but a word or two concerning this Tractate which I now again present to thy view.

The Copy I bought, with what Books remain'd unfold of the first Edition. It hath since been to my Damage reprinted from me by Abridging of it; the like hath been attempted of late by others, who had procur'd

some

To the Reader.

some Sculptures of the chiefeſt Hereticks to be plac'd therein, theſe I was conſtrained to purchaſe, to prevent the Printing of this Book from me, and according to their deſignment have plac'd in this Impreſſion, which I intend to be the laſt with Additions, or ever to be printed any more.

What theſe Additions are I ſhall now give notice unto thee.

The firſt begins at page 163. and ends nottill you come to the 222 Folio, wherein you have,

1. A large Letter written to Mrs. *Trask* to withdraw her from her Judaical Opinions, holding *Saturday Sabboth*, lately much ſpreading.

2. A Relation of the life and proceedings of Mr. *Trask*.

3. A Letter of *Mary Cheſters*, impriſoned for holding the ſame Opinions, wherein ſhe renounceth her former Errors, with a relation of her relapſing into the ſame again.

4. A Brief Narrative of the life and death of Mrs. *Trask*.

5. A Speech delivered in the Star-Chamber againſt the Judaical Opinions of Mr. *Trask*, by the Reverend Father in God, *Lancelot* late Biſhop of *Wincheſter*.

Then

To the Reader.

Then Have you other Additions from page 244 to 261.

And lastly, the sudden and unexpected rise of *Venner*, and his bloody complices, occasioned me to add something concerning the Fifth-Monarchy men; where by the way you may read *Penries* two Letters to Queen *Elizabeth*, and take notice of his, and *Hackets* Extravagancies, which I was much Importuned by a Parson of worth, to place as they are; and this begins page 269. and concludes the Treatise. Whatever else you find herein is of Mr. *Pagits* own writing; of which I have only this to say, that being so great a Scholar, having liv'd so long, and seen so much, and as I have heard him say, he was well acquainted with most of them that set a-foot these false Opinions, he was able both to sift out, and rightly to judge of what was Truth; that penning it in his old age, when he had one foot already (as they say) in the Grave, it cannot be thought to be out of self-interest, but only for thy benefit. Study Faith and Obedience, serve God sincerely and devoutly, but beware of Sedition and Faction; be humble, and these things practise
care-

To the Reader.

carefully as thou art therein directed, and
thou wilt not misse of the intended end thy
future benefit, which is the hearty wish of
thy Real friend

W. Lee.



To the Editor

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the

above named case, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,

J. H. [Signature]

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HERESIOGRAPHY:

OR,
A Description of the Hereticks
and Sectaries sprung up in this
later Age, &c.

CHAP. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set
down,

1. *Their Original and first proceedings.*
2. *Their Errors and Blasphemies.*
3. *A Confutation of their Errors.*
4. *The Orthodox Doctrine of the Church of England, opposite to their Errors.*
5. *The several sorts of Anabaptists.*
6. *Of their manner of Rebaptizing, and other fashions.*
7. *How Christian Princes and Magistrates have suppressed them; and especially how they have been punished amongst us.*
8. *Of their audacious boldnesse at this day to publish books in defence of their Errors, and to challenge our Protestant Divines to publique disputations, and to invade into our Pulpits to vent their Blasphemies.*
9. *Their moderate Tenets which they own.*

B

10. The

10. The summe of a Treatise of Mr. Johnson the Brownist, against the Anabaptists.

1. Of their Original and first proceedings.



JOHN of LEYDEN.

*Were but this Taylor now alive, the Shears
Which clipt the Churches Vest had snipt his cares.
Errors grew hot with Truth, to end the strife
Fate tooke the Shears and cut his thread of life.*

*Their ori-
ginal.*



Bout the year of our Lord God, 1521
Dr. Luther preaching the Gospell in
Saxony, Almighty God blessing his la-
bour, a new Sect (among many others)
through the instigation of the Devill
began to spring up in the said Country, of certain fa-
natic

natical people, who boasted that they talked with God, and God with them, who commanded them to kill all the wicked (that is, all that were not of their Sect) and make a new world, in which the innocent and godly should live and reign alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Storke*, who would tell his followers that God spake to him by an Angel, and revealed his will to him in dreames, promising him the place of the Angel *Gabriel*, and the Empire of the whole world. He affirmeth the Saints must reign in this world alone, and that he must be their Leader, to kill all the Kings and Princes of the world, and to repurge the Church: he took upon him also to have the gift of discerning spirits, and to know the elect.

In this mans School was one *Thomas Muncer* Anno brought up, who amplified much his Matters Do- 1525 Hor-
ctrine. He began to preach at *Alsted* in *Turingia*, where ten. de A-
he made first an association, administering an oath to nabap. pag.
all that promised to assist him in killing the ungodly 11.
Princes and Magistrates: So long as he preached but
his dreams and fancies, the Elector of *Saxony* bore
with him; but after he began to preach killing of
Princes, and Rebellion, he banished him from *Sax-
ony*, who went to *Nurrenburg*, and being driven from
thence to *Mulbus* in *Turingia*, to which place divers
of his old Disciples resorted: whatsoever he determi-
ned was received as an Oracle, especially when hee
preached that all goods must be common, and all men
to be free and of equal dignity; an acceptable Do-
ctrine in those parts, where the Nobility used their
Tenants like slaves. Upon this his preaching, about Sleid. Lib.
40000. Bores and Trades-men rose up in *Suevia* 5.
and *Franconia*, who took some of the Nobles, ransack-
ed, plundered and burnt houses, carrying all before
them. *Muncer* also having prepared Munition, and
raised a numerous multitude (the meaner sort of peo-
ple leaving their ploughs and loomes) armed them-

selves to become adventurers in this holy war : one *Thifer*, a chief associate of *Muncers*, rusheth into the countries adjoining, and destroyed many towns, burnt many houses, and brought away some of the Nobles bound, with a great Booty ; which good successe elevated the minds of these Sectaries , and caused a defection in the Country of *Mansfelt* . *Muncer* hoping this defection to be universal, taketh his journey to *Frankbus*, where the *Frankbusians* joyned with him. But before this snowball grew greater by rolling, Count *Mansfeld* raiseth forces, sets upon *Muncer*, and slew two hundred of his men; *Muncer* reneweth his Army, pitcheth upon a hill by *Frankbus* , intrenched with Carts, Count *Mansfeld* with the Princes his Assistants pitying the rude company , sent to offer them impunity and general pardon , if they would but yeeld up the Author of that sedition and return home. *Muncer* falls to preaching, telling them that he was sent from God to command and lead them in this action, and that they should certainly overthrow these, and all other enemies of God, it being Gods promise (who cannot lye) *That the righteous should wash their feet in the blood of the wicked* ; &c. that he had promised him victory, indowing him with such strength that he was able to turn all their bullets back with his Coat ; so the Bores refused peace ; upon this the Princes began to play upon them with their Ordnance ; the Bores neither advanced nor fled, but fell a singing *Come Holy-Ghost*, confiding and expecting that God would fight for them from heaven, according to *Muncers* promise ; But when the intrenchments of their Carts were broken, and the Princes Army came to handy-blowes, 5000. of them being slaine, away fled the Bores, some one way, some another, but most of them to *Frankbus*, which City the Princes took, with *Muncer*, who lay hid therein, who with *Thifer* and 500 more were executed and put to death. *Muncer* was so dejected at his death,

that

that he could not make confession of his faith ; but with much adoe hee could speak after the Duke of *Brunswick*, who taught him what he should say. Thus the *Suevian* Rebellion was extinguished, the root and branch seeming to be cut off ; but the seeds remaining, *Germany* swarmed with *Anabaptists* ; a new name, but in effect the old Sect with some additions. *Melchior Hopyman*, who called himself *Elijah*, one of greater learning & parts than *Muncer*, (a) began to vent the same Errors at *Strausburg*, for which he was imprisoned, and all his followers severally repressed. This Sect was dispersed in the higher and lower *Germany*, especially among the meaner sort of people ; (b) saith *Hortensius*, one of my Authors, among that numerous rabble scarce one was found that was a Scholar, or could write or read.

(a) Ch. Nies
pag. 11.
(b) Horten.
P. 12. in
tanta ho-
rum homi-
num collu-
vie unus
quidem in-
ventus
traditur
qui literas
dederit.
Sleid. 152.

The whole world was little enough for their ambition, which they attempted to obtain, beginning their Empire at *Munster*. In the year 1532. *Munster* received the Gospel, and in the year 1533. there comes to town *John Bebold*, a taylor of *Leyden*, and with or after him, a great multitude of his fraternity, most of them *Hollanders*. These keeping Conventicles, got in few moneths a great party in *Munster*; and incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another, saying they must not desert Gods cause. The Landgrave of *Hesse* pitying the distressed case of this City, sent Divines to set a bound to the unlimited extravagancy of the *Anabaptists*, offering disputation to them, which they refused, and took a more compendious way to work their own ends : One of them feigning himself to be seized with a Prophetical spirit, ran about the City, crying, *Repent, and be baptized again, lest the wrath of God fall upon you*, many cried with him ; this crying ended in ransacking rich mens houses, and laying hands up-

Lamb.
Horienf.
pag. 16.

on the owners; others rushed into the Market-place, crying out, that all that were not re-baptized must be killed presently. The Evangelicks, or Protestants gathered themselves in a place called *Overwater*, and there fortified themselves; after three dayes there was a composition made, that either party should enjoy the freedom of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their Letters to *Wezel*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave their houses, and come to *Munster*, they should have ten times more than they left at home, and with spiritual wealth attain all worldly riches. These fair promises drew the scum of the Towns adjoining to *Munster* (the poor and idle sort liking that Religion best, that maketh all men alike, all goods common, that pay no rent, tribute, nor tithes, that puts down those Lawes and Magistrates that restrain their licentiousnesse) so that in a short time the City was full of strangers, who looked upon it as upon the land of Promise. The *Anabaptists* knowing their strength, ran to *St. Maurice Church*, burnt it, seized upon the Armory, pillaged and defaced other Churches, depopulated the Colleges, burnt a fair Library, and finally drove the Protestants out of the City, crying out, get ye hence all ye wicked, else you shall all be slain.

The *Anabaptists* being Masters of the City, began to erect a Government (although they were enemies to all Superiority, necessity and nature forcing them to choose some Governours, but the Prophets overuled all:) one of the first orders that they made was, That every man should bring his gold, silver, and goods, into the common stock upon pain of death: And there was two maiden Prophetesses that discover'd the concealers: Also they ordered That all books should be burnt but the Bible, which was performed. *Iohn*

of

of *Leiden* being in a Prophetical Trance after he had slept three dayes, pretending to be dumb, called for writing Tables, in which he writ down, That it was the will of the heavenly Father, that twelve men by him named should govern the City, whom he called Judges in *Israel*, which was also put in execution, the antient Magistrates being discharged. Also that it was the good will of the Father that a man should not be tyed to one wife, but to marry as many as he pleased. When some would not approve of this Doctrine, he cited them before the twelve Governours, swearing upon the New Testament that this Doctrine was revealed to him from heaven, and to testifie the evidence of the Spirit, he commanded some of the opposers to be beheaded. Forthwith many Preachers confirmed this Doctrine, but the greatest confirmation was the Prophets practice, who presently married three Wives, and left not till he had fifteen: Many followed his example, and it was accounted a matter of praise to have many Wives: After the promulgation of this Ordinance, the Brethren ran to the handsomest women, striving who should be first served, and lay with them without any contract.

After this, one *Iohn Tuscocurer*, a new Prophet, called the Congregation together, and declared, that it was the will of the heavenly Father, That *Iohn of Leyden* should be King of the Universe: That hee should sit upon the Throne of his Father *David*; That he should kill all the Kings & Princes, destroy the ungodly, & save the people that loved righteousness. This prophecie the multitude entertained, and proclaimed *Iohn of Leyden* King of *Sion* with great acclamations.

The new King, being a Taylor, made use of his skill, and translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in Gold and silver: His Horses also were suitably harnessed with saddles and foot cloths embroidered with gold: He rode abroad in very great

state, having his chief Officers before him : Next before him were two young men, the one carryng a Bible, the other a sword : He himself wore a great chain like the Collar of some Order, his Motto was *Rex iusticie huius munti*, the King of righteousness of this world. After him followed fifty Pensioners well clad : Three times a week he kept Court, sitting upon an high Throne in great Magnificence ; under him sat *Knipperdoling*, Governour of the City, and lower, his four great Counsellours, of State. In that Court he judged all contriverties, most of which was about Divoces ; for by their new orders any man that was weary of his Wife, might put her away & take another. Among other memorable acts of this new King, I read, that one of his Wives offending him, he took her into the Market-place, & cut off her head, causing the rest of his wives to dance about her, & give thanks to their heavenly Father, & then the King began to dance himself, commanding the people to dance with him. Again, *Thuscocrer* the Prophet came to the King sitting in his Throne in more than ordinary Majesty, saying to him, King *Iohn*, the Gospel must be renewed by thee. *Thus saith the Lord God, Go and say to the King of Zion, that he prepare my supper in the Church-yard of the great Church : and that he send forth Preachers of my word into the four quarters of the world, to teach all nations the way of righteousness, and to bring them by the spirit of their mouthes into my sheep-fold.*

Sleid 154
Henf. p
34.

So a publick Communion was celebrated, which they made a full meal : A great feast it was, both for persons, as also for meat ; for there was about four thousand Communicants, and three courses of meat ; but between them (saith my Authour) there was an entre-course, for the King accused a man of Treason, and cut off his head, and returned again, and with bloody hands he took upon him to administer the body and blood of Christ, assisted with the Queen, who

who did the office of a Deacon ; the like did the principal Officers of State. After Supper the King asked the people, whether they were all heartily disposed to doe Gods will , and to suffer and dye for the Faith. To whom the people answered with one voice , that they would.

Then rose the Prophet and said, *Thus saith the Lord , Chuse men among my people to send to the four quarters of the world, to doe wonders among the Nations, and to publish my wonderous things among strange people.* Then he read the names of 28, of whom himself was one ; these Apostles went to the Cities to which they were sent, crying in the streets that they should repent, or else shortly be destroyed ; these men were apprehended in the Cities, and put to death, and so there was an end of their Apostleship.

All this while the City was besieged by Count *Waldeck*, the owner thereof, and so sore oppressed with Famine , that they were faine to eat Dogs, Cats, Rats, sodden Leather, yea some their own children. The Princes of the Empire assembled at *Coblentz*, pitying the seduced people, sent Letters to the people of *Munster*, representing to them their fault, and danger they were in, and that if they did not submit to their natural Prince, they should draw the whole force of the Empire upon them. This was about *December 1534 Hilversum* also one of their Prophets being taken by the besiegers, writ out of the Camp a most sensible Letter to the people of *Munster*, wherein he acknowledgeth that his former Prophecies were impostures, and intreated them to open their eyes to see how they were deluded by a company of Rascals, what a beastly life they led, having violated all Lawes of pudicity and honestie. These Letters moved the hearts of many, who were weary of the lives they lived in, and were also pinched with hunger ; and they began to murmur against the King, who calling them together, made a fine speech to them , saying, that he would never

never have thought that they being born again by a new baptism, would shew themselves so impatient for Gods cause, whereas they should have followed *St. Paul's* example, bearing nakednesse, hunger, & cold to attain the haven of salvation: That God was powerfull enough to send them Manna and Quails from heaven; that he had great troopes in *Holland* and *Freezeland* that would certainly come with great povision of victuals, and beat the enemy back: That God had revealed to him that at Easter they should be delivered for certain. Finally, the Town was taken, *June 1535.* having endured a siege of eighteen moneths; After the taking of the Town, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out, or kept in by force, should have restitution of their goods. The Citizens that yeilded were spared, but the fierce *Anabaptists* who would never be tamed, and lay hid in several holes, were sought out, and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle, drawn thither tyed at a horse tayle, he was condemned and executed as a traytor, being tyed to stake, and pulled in divers parts of his body with hot pinchers for an hour and more, and than stricken to the heart with a dagger: With him suffered *Knipperdoling*. The King abjured his errors, but *Knipperdoling* dyed like a mad beast. After their deaths they were put into Iron-cages, and hanged upon the high steeple of *St. Lambert*. Thus died this imaginary King, and *Anabaptistry* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *John* of *Geles* was sent to *Amsterdam*, and finding the people fit objects for his delusions, he told them wonders of the new Kingdom of righteousness at *Munster*, their liberty of living, their pillaging

Of Anabaptists.

11

pillaging of Churches, and the inriching themselves with the goods of the ungodly, and of the great designs of their King, of the prophecies of the propagation of his Kingdome, with such discourses. In their private Conventicles they filled the minds of the people with a frantick zeal, and made them long to be fingering Church-Plate, and the goods of the ungodly, pretending that it was an easie matter to surprize *Amsterdam*, which Town (with others) God had given to the King of *Zion*, as the first fruits of his reigne over the world. Herupon they enterprised the taking of the Town, and to kill the Magistrates as they were feasting in their Town-house; but by the providence of God they were deceived of their purpose. They wanting their signall, which vvas the ringing of the Town Bell, vvhich vvas not don, (a drunken man having taken avway the rope) the company assembled not: many of the *Anabaptists* vvere slain, and others received condign punishment.

The *Anabaptists* after the death of *Iohn* of *Leyden* chose another King, vwho vwith his high Treasurer was taken at *Vtrecht*, and kept in prison: among the exploits of that elected King, he brought his vvife into a vvood, and there killed her, that vvithout interruption he might lye vvith her daughter; and he also cut a young vvenches throat, lest she should detect him; good store of plate vvas found in his house, most of it Church-Plate: the King and his Treasurer were burnt.

Hort. pag.
74.

I read of another King of the *Anabaptists* called *Ian Wilbemes*, vvwhose execrable deeds and actions are vvritten in *Dutch*, and translated into *French* by *Ch. ch. Niel de Nielles*. This *Ian Wilbemes* vvas Sonne to one *Theodore Wilbemes*, a Vicar in *Ruremond* in *Gelderland*: this King kept his Residence in divers places, as at *Arnhem* first; and aftervvards at *Lovain*, *Wesel*, *Alden*, *Calkar*, *Harlem*, and last of all at a Village called *Avendorp*, not farre from *Wesel*, to vvvhich place divers resorted

pag. 33.

referred, who had been in the siege of *Munster*: The
Ch. Niells man succeeded *Cornelius Appleman*, who was exe-
pag. 52. cuted for his wicked Acts in the City of *Vtrecht*,

Which *Appleman* succeeded *Ian Cordwainer*, who
 going about to restore the broken fanastick King-
 dome of the *Anabaptists*, was discovered by some of
 his followers to be Captain of the Theeves and
 Church-robbers, and executed at *Brussels*.

This King *Wilhemes* affirmed the Doctrine of the
Anabaptists taught in *Munster* to be the true Doctrine
 to bring men to salvation, and that God for his au-
 stere life had given him grace to make known his
 law more clearly and purely than it had been ever
 before.

Ibid. pag.
35.

He wrote a book intituled, *Du mariage impnyre de*
Evangeliques, in which he defended *Polygamy*.

He rob'd and spoyl'd the Country about him, affir-
 ming that to rob the ungodly was no sin at all for the
 people of the new *Ierusalem*, because the good of the
 land belonged only to Jesus Christ and his Disciples.
 This wicked rout called themselves *le peuple de lan*
Wilhemes.

He used a sword, which he called the sword of God
 and *Gedeon*.

Pag. 61.

Poure con-
science mul-
tiplier le
nomme deu
peuple de
dieu.

Ch. Niel. p.
36.

The Hypo-
crisie of
the Ana-
baptists.

This holy King had 21. Wives to encrease his holy
 seed, among whom he had *Elsken Thewe*, and *Eliz-
 abeth* her daughter: also *Clare* and *Elizabeth*, sisters
 daughters of *Ian Marsens*. Of his facinorous Acts
 and names of his Queens, you may read more at large
 in the History of his life, written by *Ch. Niells*. This
 fanatic King was burnt according to his deserts the
 12. of March, Anno 1580. and divers of his Com-
 plices were executed at *Wesel*, *Cleve*, and other
 places.

In this History before related, we may see the great
 Hypocrisie of these Sectaries, who when they crept
 first into *Munster* made a great shew of holinesse,
 great humility, great innocence, they would not
 swear

swear, nor use obscene speech; their ordinary communication was of mortification; but when they became Masters of the Town, they broke the lawes of all pudicity and honesty.

More especially an *Anabaptist* might not bear an office in a country village; but afterwards *Iohn* of *Leyden* their Prophet would be King of the Universe: they would not suffer a man to were a Ring, or a woman a silken gown; but after the surprize of *Munster* no Prince was so gloriously arrayed, as King *Iohn* and his officers, and his other attendants.

They pretended that it was not lawful for a Christian man to bear armes or to punish offenders, whereas in *Munster* they exercised all manner of cruelty; King *Iohn* cut off his wives head in the market place, another Prophet his brothers head before his Father, affirming it to be the will of the heavenly Father.

And whereas some good Citizens were grieved at their disorders, and groined under their tyranny, and went about to shake off the yoke of King *Iohns* oppressions, about 50. of them were taken and put to death with all manner of cruelty: *Iohn* of *Leyden* encouraging them, saying, that in that their doing they should do God good service.

The History of the *Anabaptists* you shall find in the first, and tenth book of *Sleidens* Commentaries: Master *Bullinger* hath written the same, and confuted their Errors: *Lambertus Hortensius* hath written of the *Anabaptists* of the Low countries, and *Iohn Gastinus* Minister of *Zurick* of their doings in *Zuitzerland*.

II.

Set down
by Pontanus
and
Bullinger.

The Errors of the *Anabaptists*, set down
by Pontanus, Osiander, Bullinger, and others.

Errors not to be tolerated in the Church.

1. **T**hat Christ did not assume his flesh from the Virgin Mary.
2. That Christ is not true God, but only indued with more gifts than other men.
3. Our righteousness not to depend upon faith in Christ, but upon the works of Charity, and Affliction.
4. They reject the doctrine of Original sin, and those Doctrines that depend upon it.
5. They deny Baptism to Infants; because they cannot make confession of their faith, affirming that the Baptism of Children came from the Pope and the Devill: they call Baptism of infants the mark of the beast.
6. They rebaptise them that have been already baptised.
7. They dream that before the day of judgement their Church shall destroy all the wicked, and obtain a Monarchy, in which the godly shall reign alone.
8. They allow men free Will in spiritual things.
9. They separate themselves from all other Churches, accounting themselves only pure and holy without sin.
10. That the Office of the Ministrie is of no great efficacy, and that Laymen may preach and administer the Sacraments.

Gastius
pag. 10.
Anabap.
Sumunt se-
bi omnes
prædicandi
munus.

Errors not be suffered in a Common-wealth
without the Ruine of it.

Sleid. com.
lib. 10 li-
cere plebe-
is in ma-
gistratus

1. That it is unlawfull for a Christian man to be a Magistrate, and that the people may depose them.
2. That it is not lawfull for a Magistrate to punish any malefactor whatsoever with death.
3. That

3. That a Christian man cannot with a safe conscience take an oath.

4. Nor by Oath promise fidelity to any Prince or Magistrate whatsoever.

Non licere
Christianis
iurandum
dicere.
Sleid.
lib. 1. c.

Errors not to be tolerated in Families.

1. That a Christian may not with a safe conscience possess any thing proper to himself, but whatsoever he hath he must make common.

2. That wives of a contrary Religion may be put away, and that it is lawfull for them to take others.

3. That a Christian man may have many wives.

III.

The confutation of these Blasphemous and Error 1.
detestable Errors before named.

That Christ took not flesh from the Virgin Mary. This Answer.
Error is flat against the promise of Christ, Gen 3.
The seed of the woman shall break the serpents head.
Against the promise made to Abraham, Gen. 22. In
thy seed, &c. To David, Psal. 132. 11. Of the fruit of
thy body, &c. Luke 1. That which is born of thee, saith
the Angel to Mary. Rem. 1. 3. who was made of the
seed of David, according to the flesh, whence in the New
Testament, he is called the sonne of man. As also in
Esay, the sonne of a Virgin, which could not be if he
had not taken flesh upon him from the Virgin Mary:
neither should our flesh have any hope of Eternal
life if he were not made flesh, neither should his pas-
sion or resurrection profit us at all. In this point the
Anabaptists are worse than the Papists, yea than the
Turkes themselves who confesse that Christ was born
of a Virgin. The Melchionists, a kind of Anabaptists,
doe not onely hold the opinion above named, but
also are diabolical and blasphemous as to curse the
flesh

flesh of the blessed Virgin, by maintaining their error: The *Anabaptists* manifest themselves to be of the number of them whom the Apostle *St. Iohn* speaketh of, 2*Epist.* verse 7. For many deceivers are come into the world, who confesse not that Iesus Christ is come in the flesh.

Error 2.

That Christ was not true God.

Answer.

This blasphemous error is contrary to the holy Scripture, as *Iohn* 1. The word was God, *Iohn* 10. I and the Father am one, *Iohn* 4. He that seeth the Father, seeth me: I am in the Father, and the Father in me. *Col.* 2. 9. For in him dwelleth all the fulnesse of the Godhead corporally. Again, 1 *Iohn* 5. We are in him that is true, even in his Sonne Iesus Christ, that is the true God. And again, if he were not God, no created power had been sufficient for the worke of our redemption and satisfaction of Gods wrath. This Blasphemous opinion reigneth among the *Anabaptists* in *Moravia*: I doe not find this to be maintained by our English *Anabaptists*, but to be the opinion of *Servetus*, who was burnt at *Geneva*, and his followers.

Error 3.

Not to be saved by faith in Christ.

Answer.

What can be more contrary to the holy Scriptures than this detestable Error? Read *Iohn* 3. 16. God so loved the world, that he gave his only begotten Son, that who so believeth on him should not perish, but have life everlasting. *Rom.* 3. 24. We are justified freely by grace through the redemption that is by Iesus Christ, *Rom.* 3. 28. We conclude that a man is justified by faith without the workes of the Law.

By the work of Charity and affliction; the passion of Christ is a sufficient rancome for all our sinnes, 1 *Iohn* 1. The blood of Christ purgeth us from all unrighteousnesse, *Isa.* 43. 25. I am he that blotteth out all thy transgressions, for my own sake, and will not remember thy sinnes. *Heb.* 9. He hath obtained for us eternal redemption:

tion : Nothing here perfect, 1 Cor. 13. Neither in his sight can any man living be justified, Psal. 143. 2. Neither any troubled conscience can be pacified. Rom. 5. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ. And for afflictions, they are either just punishments for our sinnes, or fatherly corrections to stirre us up to a holy life.

They reject the doctrine of Original sin, because (say they) Christ hath taken away all evill, whether it be in the inclination or concupiscence, according to that, Behold the Lamb of God that taketh away the sinnes of the world. Also that children, whereas they do neither good nor evill, are under grace, and without sin; but so the infants of all nations and infidels may be saved, being without sin: but the contrary appeareth by the effect of sin, The reward of sin is death, Rom. 6. And David confesseth expressly, Psal. 51. Behold I was born in iniquity, and in sin did my Mother conceive me: and St. Paul calleth our inbred concupiscence, sin dwelling in us. And Eph. 2. We were by nature the children of wrath.

They deny the Sacrament of Baptism to Infants. Error 5.

The ground of this Error is ignorance, they not knowing what Baptism is, pretending Faith and Repentance to be the essence of Baptism, which Infants are not capable of, and therefore not to be baptized.

To this I answer. As faith and repentance was not the essence of circumcision, but the outward circumcising of the flesh, and the inward circumcising of the heart:

So the essence of baptism is not faith and repentance, but the outward washing of the water, the word annexed, and the inward washing of the spirit.

Our Lord affirmeth, John 3. Except a man be born again by water and the Holy Ghost, &c. St. Augustine affirmeth, although sound faith be not present, yet the

Hieremia
patr. re-
spons.

the Sacrament of Baptism may be found. The Greek Patriarch, writing to the German Divines, affirmeth in Baptism the matter to be water, the form the words, viz. This servant of God is baptized in the Name of the Father, Sonne, and Holy Ghost: the instrumental cause to be the Minister.

The *Anabaptists* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercy, which is most contrary to the nature of this holy Sacrament, which seals up unto us our receiving into Gods favour, and grace for his own mercies sake, without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as Matth. 28. Mar. 10. Out of the order of words, *Go and teach all Nations, Baptizing them*: Because that teaching is set before baptizing, they would have children taught before they are baptized.

To this I answer, 1. Whereas teaching is set before baptizing, Mat. 28. Baptizing is set before teaching, Mar. 1. 4. John did baptize in the Wilderness, and teach the baptism of Repentance: And again, where it is said, Repent and believe, whether is faith or repentance first required?

But where find you (say they) a literal command in all the new Testament for the Baptism of Infants?

To this I answer, The new Testament doth not literally command, Remember to keep holy the Lords day, nor to say grace before or after meals, or to pray with our families evening or morning, or for women to receive the Communion, and many other such like things, which are moral duties, and may be sufficiently proved by consequence out of the holy Scriptures. As for example, in this very Text which they allege against the baptism of children, the baptism of children is there commanded: *Go and teach all Nations,*

Nations, Baptizing, &c. The meaning is, go and teach all them that are capable of teaching, and baptize them that are capable of baptizing: to make this more plain.

If a man should bid his servant, go shear all my sheep and mark them: if that servant should shear all his sheep, and mark them only that he had shorn, and not mark his Lambs, because he could not shear them, doth that servant fulfill his Masters command? No more had the Apostles done if they had not marked his Lambs as well as his sheep; although they were not capable of Teaching, yet they were capable of marking or baptizing. In laws and precepts that be general, the numerations of singulars are not necessary; because laws do command the whole kind: and therefore the holy Apostles baptized whole families, in which we find none excepted, as St. Peter baptized *Cornelius* and his family, *Acts* 10. 48. St. Paul baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydia* and her household, *Acts* 16. 15. The household of *Stephanus*, *1 Cor.* 1. 16. &c.

Again, whereas our Lord commandeth, *Mark* 10. *Suffer little Children to come unto me, and forbid them not*; How properly can an infant come unto Christ but by Baptism? Repent they cannot, believe they cannot, as the *Anabaptists* affirm: But by baptism they may come, where the minister in Christs stead receiveth them, and bleisseth them; and why all this? *Of such is the Kingdome of God*, and therefore saith our Lord, *Forbid them not.*

St. Peter saith, *Acts* 22. 39. *The promise is made to you and to your children*, and therefore be baptized. To whom the promise is made, and Covenant, let no man forbid baptism, which is the seal of the Covenant.

Again, the faith of the Parents may warrant their Infants baptism: yea, though they have but an histo-

rical faith, and not a justifying, if they can *credere ad baptismum*, though not *ad salutem*, this faith maketh their children capable of baptism: many in the Apostles times were baptized, having only an historical faith, as *Simon Magus*, and others.

Moreover these phrases, *Teach and baptize, Repent and believe, Believe and be baptized*, are meant of such as were of riper years, and made profession of the Christian faith, or else the state of Christian Infants in the Gospel were much worse than the condition of the Israelitish Infants under the Law: which to affirm, is an horrible indignity offered unto Christ.

Blasphemy.

Instit. 4.
cha. 16.

S. Et. 6.

Vid. The
harmony
of their
confessions.

Last of all, most blasphemously they called baptism of Christian mens children, the Mark of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the year 1213.

Learned Mr. *Calvin* affirmeth the baptism of children to be an holy institution, alwayes observed in Christs Church.

All the reformed Churches use it, and it hath been the practice of the universal Church.

Orat. 40.
upon *Levi*.

The Greek Church, (who yearly excommunicates the Pope) to whom *St. Paul* preached, baptize their infants, as *Gregory Nazianzen* affirmeth.

And *Origen*, who lived about the year 226. about 1000. years before Pope *Innocent*, whom the *Anabaptists* would make the Author of Pedobaptism.

Hoc si quis
neglexerit
et ceteris
et ceteris
pena affli-
getur, Re-
lig. Mosco-
vit John
Fab. 17.

The Russians, who received the faith from *St. Andrew* the Apostle, and account the Pope of *Rome* an Heretick, hold a necessity of baptism, and put to death them that neglect and deride baptism: what would they do with these men who blaspheme it?

The *Abyssians* or *Ethiopians*, who received Christianity from *S. int Matthew* the Apostle, do baptize their Infants, viz. their male children at forty dayes of age, and their females at eighty.

The *Armenian* Christians, to whom *St. Bartholo-*
meus

new preached the faith, baptize their Infants. *Baro-*
nius writeth, that these Christians had a thousand
Bishops.

Guido de
heres.
Th. a Iesu
de conver.
omnium
gent. 1. lib. 7
pag. 506.

The *Iacobites*, who are a numerous sort of Chri-
stians, do the same: yea, they mark their children
with a hot Iron with the signe of the Cross, alluding
to the words of Saint *Iohn*, *He shall baptize you with*
the holy Ghost and with fire.

The *Copties*, or native Christians of Egypt, to
whom Saint *Mark* preached, baptize their Infants:
these Christians have no communion with the Pope
of *Rome*.

Th. a Iesu
ibidem.

The *Indians*, to whom Saint *Thomas* brought the
faith, do the like.

Navig. lo-
seph. Indi.
cap. 134.
Thever.
Cof. lib.
402.

The *Matacasian* Christians in *Africa*, affirm chil-
dren dying without baptism to be deprived of eter-
nal beatitude.

Boter. relat.
lib. pag. 5.

The *Melchites*, one of the greatest sort of Chri-
stians in the *Orient*, as *Boterus* affirmeth, do the
same.



NESTORIUS

*Vingst Nestorius that denyest the Power
Of Christ, yet pleadst he is thy Saviour,
Ther's none from Hell to Heav'n who says so can
But who is perfect God, and perfect Man.*

The Nestorians under the Patriark of Muzal, who (as Cardinal Vuriacus affirmeth, are more numerous with the Iacobites, than the Christians of the Latin and Greek Church,) do the same: These account the Pope of Rome a reprobate Bishop.

The Circassians, Mengrellians, Georgians, Maronites, Cephalians, with all the Orthodox Christians in the Universe, baptize their Infants.

Erasmus wondred what evill Devil entred them who forbid the baptism of Children used by the holy

holy Catholike Church for above 1400. years.

Also the Britains, to whom *Simon Zelotes* preached, have alwaies baptized their children, and have honourably esteemed of that Sacrament administered to their children, untill some of these Hereticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect; till they had suppressed them. They came into *England* about the year 1535. and as they could be found, we did the like to them, burning some, and banishing others: but since the year of our Lord 1640. they have crept out of their holes, lift up their heads, challenge our Divines to publick disputations, Preach in our Churches, publish their blasphemies, Print their Books, seducing multitudes of people.

And moreover, to speak of the cruelty of these *The barbarous* Sectaries, who depriving Infants of Baptism, put ^{you} *crucely* them all out of the estate of grace, We read of *He-rod the Tyrant*, who destroyed all the children in *Bethlem*, and the coasts thereof; is not this a far more cruel sentence, to set all Infants in no better state than Pagans and Infidels, without Christ, *Aliens from the Common-wealth of Israel, as strangers from the Covenant of promise, having no hope, and without God in the World?* Can any sober Christian but think this to be a barbarous cruelty? *It is not lawfull to take Childrens bread, and give it to dogs:* but these conclude children to be no better than dogs. The Prophet *Elisba* wept when he look'd upon *Hazael*; fore-seeing that he should dash the Infants of Israel against the wall: *Hazael* thought himself worthy to be so esteemed, if ever he should do any such things. And certainly, thus to deprive Infants of baptism, is a more cruel act than to dash their bodies against stones.

Let these men also consider, how much they provoke Christs displeasure against themselves: he was greatly displeased with his Disciples for forbidding

little children to come to him: and one day they shall find him much more displeased with them, who with great violence oppose the bringing of children to Christ in this holy Sacrament, and with wrong, injury, and slander, prosecute the Ministers of Christ who administer this Sacrament to Infants, condemning them for Ministers of Antichrist: yea, condemning all Churches for Antichristian, who will not cast their children out of the covenant of grace. The Lord open their eyes, that they may see their error, and repent of it.

To conclude, the baptism of children is commanded in holy Scripture: the holy Apostles baptized whole families; the ancient Fathers testify the same: the holy Catholick Church of God alwayes used it. Let not the Devil enter into the heart of any man, to believe a frantick, unlearned, mechanick man, or an Angel from heaven that teacheth a contrary Doctrine: What greater mischief can the Devil and his Imps do, than to make a schism in the Church, and rob Almighty God of all his Lambs, and cut off so many millions of souls from the communion of the Church?

And also when our pious parents brought us to Christ, and dedicated us to God the Father, Sonne, and holy Ghost: let us take heed that we do not renounce that holy Covenant, as Witches do when they compact with the Devil: remember our Lords words, *How can you escape the damnation of Hell?*

Error 6.
Answ.

They baptize them that have already been baptized.

They do that which the Scripture never commandeth, *Eph. 4.* St. Paul calleth it, *One baptism*, neither was rebaptization ever received in the true Church of God; yea, the Church taught that they that were baptized by such Hereticks as erred not in the Doctrine concerning the Trinity, were not to be rebaptized. Also the Imperial Law punished them with

with Capital punishment, who submitted themselves to a second Baptism.

They dream of a Monarchy, in which the godly *Error 7.* shall reign alone, and destroy the ungodly, which is false; for Christs Kingdome in this World is spiritual, in which troubled consciences shall be victors, and receive solid consolation against sin, the Devil, and all manner of temptations. Our Lord himself saith, *My Kingdome is not of this world*, John 18. Likewise saith St. Paul, *The weapons of our War are not carnal, but mighty in operation*, 2 Cor. 10. Our Lord telleth us, that the separation between the godly and the ungodly, shall not be untill the last day, Luk. 18. Again, *That the sennet of man coming shall hardly find faith upon earth*, Luk. 17. *In that night there shall be two in a bed the one received, the other refused.* And Mar. 15. *That the Angels shall separate the godly from the ungodly, and the tares to remain with the wheat untill the harvest.* This monarchy St. Peter confuteth in his second Epistle, 2. 9. Saying, *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust against the day of judgement to be punished.* Therefore they are not to reign alone here, the ungodly being killed. And although the Prophets seemed some times to speak of a corporal Kingdome, yet they expound themselves, shewing that they spake of his spiritual Kingdome. To reign with Christ a 1000. years before the ending of the world, was the old error of the *Chiliasm*, condemned above a 1000. years ago by the Church of God.

They allow men free will. So that we may do those *Error 8.* things which God commanded, and omit those things which God hath forbidden: otherwise (say they) God gave his Law in vain; neither would he punish delinquents if he had not given them the power of free will.

It is answered, it is impossible that in our corrupt *Answ.* nature we should keep the Law, because it doth require

quire a whole and absolute obedience in all things, inward and outward ; of all the heart, all our soul, and all our might. And the sense of the flesh , (as St. Paul testifieth) s enmity to God. Also the natural man doth not understand the things that are of the Spirit, 1 Cor. 2. Also Iohn 3. Man cannot take to himself any thing, except it be given him from above. So, Eph. 2. The unregenerate man is said to be dead.

Error 9.

They separate themselves from all other Churches, accounting themselves only pure and holy ; and for this cause some of them will not say this Petition of the Lords Prayer, (forgive us our trespasses) saying, they are pure and without sinne.

Ans^r.

To this I answer with St. Iohn , 1 Epist. 1. 8. If we say we have no sinne, we deceive our selves , and the truth is not in us ; if we confesse our sins , he is faithfull to forgive us our sins , and to cleanse us from all our unrighteousnesse : If we say we have not sinned , we make him a lyar , and his word is not in us. To conclude, the Anabaptists that say they have no sin , are of the Devil the father of lyes , going about to make God a lyar, who is truth it self.

Error 10.

[The Office of the Ministry, to be of no great efficacy with them.]

They do not only contemn the office of the Ministry, but also the holy Scripture. As Muncer would speak scoffingly of it, Bible, Bible, Bable, Bable : they depend too much upon peculiar Revelations.

Ans^r.

The sincere preaching the word of God in the publick Congregations , by the Ministers of the Word lawfully called , profiteth much, Mal. 2. The lips of the Priest shall preserve wisdom , they shall require the Law from his mouth, Ezech. 44. The Priest shall teach my people the differences between the holy and the prophane, and cause them to discern between the unclean and clean, Rom. 1. 16. The preaching of the Word is the power of God to salvation , to every one that believeth.

believeth. For this cause Christ taught in the Synagogues. Every one among them taketh upon him to preach as a Minister; John Besold, a Taylor of Leyden. The Apostle teacheth us, Heb. 5. That no man take this calling upon him, except he be called of God, Rom. 10. How shall they preach, except they be sent? And this standeth with good reason: for every true Minister standeth in Gods room, being the Lords Embassador, to deliver his will. Who dareth take upon him to be the Lords Embassador, except he be sent? I have not sent them (saith the Lord) and yet they run and prophesie lyes in my Name. Piety and Justice are the two Bases or Pillars that bear up human Society: and whereas the Devil goeth about in these his Imps to overthrow the dignity of the Ministry, and of the Magistrate, what doth he else but endeavour to bring the whole World to Ruine and Confusion?

Rom. 10.
1 Cor. 1.

3. The confutation of their Errors not tolerable in a Common-wealth.

THAT it is unlawfull for a Christian man to be a Magistrate, or to be subject to a Magistrate. And why? They object, that subjection came in with sin; but Christ hath taken away sin, and therefore no subjection. To this I answer; subjection is twofold, servile, or civil: servile is the vassalage of a slave, which was not before the fall; civil for the common good was before: the former a curse, the latter a blessing; Eve was subject to Adam, before either of them sinned. 2. They object, that every believer is now in the Kingdome of Heaven; Christ alone must reign. *Ans.* There is a spiritual Kingdome, standing in grace, peace, and joy, in which there is no distinction of persons. There is also a civil Government, which cannot subsist without distinctions and order; there must be Masters and Servants;

Error 1.

Resp.

Obj.

Resp.

vants ; Subjects and Governours ; and necessity requireth it : it is the bond of the Common-wealth. There is a Regiment in the host of Heaven ; there is a regiment in the body , the members move by the direction of the head : there is a regiment in every Family, the servants acknowledge the Master, and the Children their Parents. Among the irrational creatures, the Bees have their King, the Cranes their Leader, and the droves follow the principal beast. Saint Paul calleth Magistracy a *Divine Ordinance*. All Gods Ordinances are good and lawful : in the 82 *Psalme*, Princes are called Gods , because they are in Gods place. The *Anabaptists* themselves , who despised Government , finding the necessity of it in *Munster* , so that they could not subsist without Government , chose themselves a King with inferiour Officers under him.

Error 2. *That it is not Lawfull for a Magistrate to punish, because revenge is forbidden Christian men.*

In this they erre , not distinguishing between revenge and punishment, which is from the Magistrate by reason of the execution of the Law grounded upon Gods Law , a Lawful punishment appointed by God. *The Magistrate* (saith St. Paul) *is the Minister of God, appointed for thy good* ; either for our natural good, preserving our lives , which bloody men would soon ruinate, who fear not so much hell as the halter ; For our civil good , preserving goods and possessors ; For our moral good, in rewarding virtue, and punishing vice, he beareth not the sword in vain ; For our spiritual good, by coactive power enforcing men to the duties of godlinesse. In that notorious Apostacy of *Israel* , when so many execrable enormities were committed, *When Micah had a house of Gods, the Levite wanted maintenance, when his concubine was ravished to death*, the spirit still prefixeth , at that time there was no King in *Israel*. We are beholding

Jud. 17:
18, 19:
chapters.

ing to Government for Order, Peace, and Religion: for Order, where no King is every man will be his own King; for Peace, he that will be his own King, will be another mans Tyrant; for Religion, every *Micah* will have a house of Gods without Government.

To conclude, Adulterers, Murtherers, Traytors, Witches, Burners of houses may be put to death by the Magistrate, to whom the sword is given, and they are not killed, but such in suffering, do receive a just reward for their offences.

That a Christian man may not take on Oath, because Christ saith, *Thou shalt not swear at all*, which is repeated, *James 5*. And that it is enough to say, *Yea, yea, and Nay, nay*. Error 3.

Ans. Christ doth not forbid an Oath before a Magistrate, as it is a testimony of truth: he reproveth the Pharisees, who taught men that they should swear, not only by the Name of God, as God had commanded, but also by heaven, by the earth, by their heads, &c. This vicious kind of swearing he forbiddeth, only because these things cannot be witness of the things averred, nor punish lying: Neither do the words following, *Let your communication be yea, yea, and nay, nay*, take away a lawful Oath, but admonish the godly of the goodnesse of truth, and the hatred of lyes. That a Godly man may lawfully take an Oath, appeareth by these reasons following, 1. From the authority of holy Scripture, *By the name of God thou shalt swear*, Deut. 6. 4. The reason is set down, *Heb. 6*. *Because the Lord is greivous, and that an Oath is the end of all controversies*: so Psalm 15. *He that sweareth to his neighbour, and deceiveth him not*. 2. From the example of Christ and holy men in the Old and New Testament, *Genes. 24. 26*. 3. From the worship of God: for an Oath is part of Gods worship, being a calling upon God to be a witness of the truth, and an avenger of the lie.

Nor

Nor by Oath promise any fidelity, or bind himself to any Prince or Magistrate whatsoever.

THis opinion openeth a gap to all Treasons, Rebellions, and Truce-breakings whatsoever: If it be not lawful for a Christian man to bind himself by an Oath, then it is unlawful for a Christian man to keep such an Oath. *Isaac* made a Covenant with *Abimelech* King of *Gerar*, to do one another no hurt, which being sealed up with an Oath, could not be violated without sinning. The Prophet *Ezekiel* calleth the Oath of obedience, (which *Zedechiah* King of *Israel* made to the King of *Babel*) the Oath of God, although the said King was a Tyrant and an usurper, without any lawful succession from *David*; yet he confirmeth it by the mouth of the Prophet, *Eze.* 17. 18. *As I live, I will surely bring upon Zedechiah mine Oath that he hath despised, and my covenant which he hath broken, upon his own head.*

Again, you may see how great a tye an Oath is, and how severely Almighty God doth punish the violation thereof in the story of the *Gibeonites*, *Iosh.* 9. *Ioshuah* and the Princes having made a league with them, (being beguiled by them, pretending that they came from a far Country) the Congregation murmuring against the Princes, were answered by them after this manner, *We have sworn to them by the Lord God of Israel, now therefore we may not touch them, lest wrath be upon us, because of the Oath which we swore unto them.* About 400. years after, *Saul* in his zeal to the children of *Israel*, slew the *Gibeonites*; for which cause, 2 *Sam.* 21. the Lord plagued the whole Land, sending a famine upon them for three years, declaring himself, that it was sent because *Saul* had slain the *Gibeonites*; who hanged up seven of *Saul's* sons given them by *David*, and then God was intreated for the Land.

4. Confutation of Errors not tolerable in Families.

THat a Christian cannot with a good Conscience Error 1.
have any thing proper, but all things common.

This community they ground upon the example of the Apostles in the Acts. *Ans.* An example maketh *Ans.*
no Law: neither was this universal. Peter saith to Ananias, Acts 5. 4. *Whilst it remained, was it not thine own?* Again, 2 Cor. 9. *Every man as he purposeth in his heart, so let him give.* The property of goods is confirmed in the seventh commandment; Again, 1 Tim. 6. The Apostle chargeth rich men not to be proud, but hountifull, not to forsake their goods, but to use them well, by giving almes. Again, 1 Pet. 5. 16. *Let thy fountain be dispersed abroad, and rivers of waters in the streets: let them only be thine own, and not strangers with thee.* Out of which we may gather, that every man hath a property in his own.

*That if their Wives be not of their Religion, Error 2.
they may put them away.*

THis is against the definition of marriage, which *Ans.*
is a lawful copulation of a man and a woman, *Quidam*
not prohibited by the degrees of consanguinity or *impuri ne-*
affinity. The marriage of an Infidel before God is *buiones*
in it self no sin. *persuase-*

The Apostle perswadeth the believer, not to put away his unbelieving Wife, 1 Cor. 7.

Ioseph in Egypt married the daughter of an Heathen Priest, and *Moses* took the daughter of *Iethro*, *Pauli vati-*
who was not of the Circumcision. Marriage is a *cintum,*
lawful copulation of a man and a woman, not to be *2 Tim. 3.*
dissolved during life, but for adultery. *Stultus*
muliercu-
lis. ut re-
ligis pro-
priis mari-

tis ipsos sequeremur, Bulling. advers. Anabap. lib. 1. fol. 8.

That it is lawful to have many Wives. Error 3.

To this I may oppose the words of Saint Paul, 1 Cor. 7. 2. *To avoid fornication, let every man have his own Wife, and every woman her own Husband,* Heb. 13.

Heb. 13. Whoremongers and adulterers God will judge,
Exod. 20. 14. Thou ſhalt not commit adultery, Malac.
2. 15. Did he not make one ?

4. *The Orthodox Doctrine of the Church of England, contrary to theſe deteſtable errors, taken out of the thirty nine articles.*

HAVING handled much poyſon, I think it fit to give the Reader, to preſerve him from infection, ſome Mithridate out of the *Pannarium*, or Medicinable box of our Mother the Church, viz. Out of the Articles of Doctrine agreed upon for avoiding of diverſity of opinions, and eſta bliſhing of conſent touching true Religion: To which Articles every Miniſter reſuſing to ſubſcribe, ſhould *ipſo facto* be deprived, and all his promotions to be void, as if he were naturally dead. *Read the Statute.*

Anno 13.
Reg. Eliz.
Article 2.

1. *That Chriſt took fleſh from the Virgin Mary.*

The Sonne which is the word of the Father, begotten from the everlaſting Father, the very Eternal God, of one ſubſtance with the Father, took mans nature in the womb of the bleſſed Virgin of her ſubſtance; So that two whole and perfect Natures, (that is to ſay) the God-head and the Man-hood, were joyned together in one perſon, never to be divided, whereof is one Chriſt, very God and very Man; who truly ſuffered, was crucified, dead, and buried, to reconcile us to his Father, and to be a ſacrifice, not only for original guilt, but alſo for the actual ſinnes of men.

Article 1.

2. *That Chriſt was God.*

There is but one living and true God everlaſting, without body, parts or paſſions, of infinite power, wiſdome and goodneſſe, the Maker and preſerver of all things both viſible and inviſible; and in the Unity of this God-head are three perſons of one Subſtance, Power, and Eternity, the Father, Sonne, and holy Ghoſt.

3. *Of*

3. Of our justification by Faith.

Artic. 11.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore that we are justified by faith only, is a most wholesome Doctrine, and very full of comfort.

4. For good Works,

Artic. 12.

Which are the fruits of Faith, and follow after justification, albeit they cannot put away our sins, and endure the severity of Gods judgements, yet they are pleasing and acceptable to God in Christ, and so spring out necessarily of a true and lively Faith, inso-much as by them a lively faith may be evidently known, as a tree is discerned by the fruit.

5. Of Original sin.

Artic. 19.

Original sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from Original righteousness, and is of one nature inclined to evil, so that the flesh lusteth against the spirit, and therefore in every person born into this world, it deserveth Gods wrath and damnation, and this infection in nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φρονημα σαρκος*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God.

And although there is no condemnation to them that believe, and are baptized: yet the Apostle doth confess that concupiscence and lust hath of it self the nature of sin.

6. Of the Baptism of Infants.

Artic. 29.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christened, but also it is a sign of regeneration, or new birth, whereby (as an instrument) they that receive Baptism rightly, are grafted

ted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the holy Ghost are visibly signed and sealed.

Faith is confirmed, and grace increased by vertue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

7. Of Free will.

Artic. 10.

The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength, and good works, to Faith and calling upon God. Wherefore we have no power to do good works pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

Artic. 15.

8. Of being without sin.

Christ alone is without sin; If we say we have no sin, we deceive our selves, and the truth is not in us.

Artic. 37.

9. Of the Civil Magistrate.

We give unto the Kings most Excellent Majesty that prerogative which we see to be given to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Sword the stubborn and evil doers.

The Lawes of the Realm may punish Christian men with death for heynous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate, to wear weapons and serve in the wars.

Artic. 38.

10. Christian mens goods are not common.

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as the Anabaptists doe falsely boast.

Of Anabaptists.

35

Artic. 39.

II. A Christian mans Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James the Apostle: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in judgement, justice, and truth.

Of the several sorts of Anabaptists.

IT becometh the *Anabaptists*, as other Hereticks, to wit, having once forsaken the truth, there is no end of their Errors. As the Spirit increased, so many things were altered, and new things received by the brethren as Oracles from heaven.

First, they brake asunder into four Sects, and David George took upon him to reconcile them: who being possessed with the Devil, prefer'd himself most blasphemously before Christ himself; daily they were divided more and more.

There are fourteen several sorts of *Anabaptists*, according to their several sorts of Errors or Authors, set down by *Alstedius* in his *Indice Theologie Polemicæ*, page 565. viz.

Histor. David Georgi. fol. 17.

Muncerians.

Adumites.

Postolicks.

Hutites.

Separatists.

Augustinians.

Catharists.

Bucheldians.

Levites.

Melchiorites.

Antibaptists.

Georgians.

Libertines.

Mononists.

Whose several Errors I purpose to touch.

Muncerians, so called of *Muncer* before named, who raising a sedition of Boors in *Germany*, was defeated,

and beheaded about the year of our Lord

D 2

God,

*Steid com
hb. 5.*

God, 1525, He preached that all goods must be common, and all men free, and of equal dignity. The God had commanded him to destroy all the ungodly and to re-purge the Church.

*2 Aposto-
licks.*

Apostolicks, a kind of *Anabaptists*, because they would be like the Apostle, they wandred up and down the Countreys, without staves, shooes, money or bags, preaching up and down their celetstial vocation to the Ministry of the word; they washed one anothers feet, and leaving houses, wives, and trade they were so burthenome to the brethren, that at last they were excommunicated as idle drones. They dissolved the bands of mariage when they listed, putting their wives away as oft as they pleased.

3 Separatists.

Separatists, a kind of *Anabaptists*, so called, because they pretended to be separated from the world. They condemned fine cloaths. To them that laughed they would say: *Wee be to you that laugh, for hereafter you shall mourn.* They did look sadly, and fetcht deep sighs; they avoided marriage meetings, feasts, music and condemned bearing of arms, and covenants.

4 Catharists.

Catharists, who deny children Baptism, affirming that they have no Original sin, and pretending themselves to be pure and without sin. These will not sign the Petition in the Lords Prayer, *forgive us our trespasses.*

5 Silences

Silences, who despise all humane constitution and dispatch their business with great silence, they answer all questions of Religion with much silence.

6 Enthusiasts.

Enthusiasts, who pretend that they have the gift of Prophecy by dreams, to which they give much credit. They would lie in trances like men having falling sickness, and then would declare strange things which God had revealed to them, viz. That Anabaptism was holy, that Pedobaptism came from the Devil, and that *Zwinglius* was in hell, &c.

7 Liberi.

Liberi, a sort of *Anabaptists*, who understand the liberty we have in Christ carnally: and being free

from Christ, they think themselves freed from paying any rent, tribute, or tithes, and take unto themselves liberty to commit all uncleanness whatsoever.

Adamites, a kind of *Anabaptists*, who think clothes to be cursed, and given to man for a punishment of sin, *mitcs*. whereas they think themselves innocent and without sin.

Hutites, who boast themselves to be the only children of God, and heirs of heaven, so called of *lohn Huta*; this *lohn Huta* dyed in prison. These *Anabaptists* deny the deity of Christ.

Augustinians, who affirm the entrance into Paradise to have been shut up untill *Augustine* the *Bohemian* opened it for himself and those that were of his Sect.

Beucheldians, a kind of *Anabaptists*, so called of *lohn Beuchelcomius*; these affirm Polygamy to be permitted in the Gospel, and that it is a holy thing to have many wives.

Melchiorists, are *Anabaptists*, so called of *Melchior Hofman*, who was their prophet at *Strasborough*, whom they do expect to come at the day of judgement with *Elias*. They also affirm the blessed Virgin *Mary* not to be the Mother of our Lord, but to be a conduit through which Christ passed, so that he took nothing from her, neither was born of her. This *Hofman* was so wicked as to say, *Maledicta sit* *oro Maria*.

Georgians, certain *Anabaptists*, followers of *David George*, who was Father of the *Familists*, boasted that he was a great Prophet, the Sonne of God, greater than Christ, and he should rise three years after his death, and restore the Kingdome of *Israel*.

Menonists, so called of *Menon a Frisian*, by whose name the *Anabaptists* were generally called, as if all whether their denominations had been lost and buried.

Hist Ana-
bapt. pag.
53.

§ Pueris
miles.

These fourteen are named by *Abstedius* : Mr. *Bullinger* in his first Book against Anabaptists, nameth others ; as some of them under pretence of childish innocency, plaid many oddé pranks : one having kept his excrements in store many dayes, poured them out in the street, and turned himself naked into them, saying, *unlesse we be made like little children, we cannot enter into the Kingdome of Heaven*. Others for the same reason would ride upon sticks and Hobby-horses (like children) in great companies, and women would run naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed.

Servetians, a blasphemous kind of *Anabaptists*, so called of *Servetus* a Spaniard, whose Heresies are set down by *Prateolus*, *Bullinger*, and others ; he called the baptism of Children an horrible abomination : he would not have them baptized before they were thirty years old. This *Servetus* denied the Deity of Christ, and was burnt for his blasphemous Opinions, *October 27.* in the year of your Lord 1553. at *Geneva*.

Libertines, who make God the Author of sin, and deny the resurrection of the body : against these Mr. *Calvin* hath written a Treatise : *Bullinger* telleth us of divers sorts of *Anabaptists* called *Liberi*. *vid sup.*

Denkians, a sort of *Anabaptists*, of which *Denkins* was chief, who taught that the Devil and wicked men should be saved. This *Denkins* was converted by *Oecolampadius*, Minister of *Basil*.

Semper Orantes, who would alwaies pray, and neglect all other duties.

Deo relictis *Anabaptists* that relying only upon God, refuse all means that God hath appointed.

Monasterienses, or Magnificent Anabaptists. so called because of their brave y under their King *Iohn*, who added many things unto the hodge podge

of their errors; as the having many wives; which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never so many in *Munster*, they being provided for out of the common stock. They put away barren women, and women past children, as good for nothing, and committed them to *Cura.oris* to keep: whereas they had many wives, yet it was accounted a great offence for one wife to look (*distorto vultu*) but awry upon her sister wife, yea, accounted a capital crime.

Yea, at this day they have a new crotchet come into their heads, that all that have not been plunged nor dipt under water, are not truly baptized; and these also they re-baptize: And this error ariseth from ignorance of the Greek word, *Baptizo*, which signifieth no more than washing or ablution, as *Hesychius*, *Stephanus*, *Scapula*, *Budens*, great Masters of the Greek tongue, make good by many instances and allegations out of many Authors.

In holy Scripture it is used generally to wash, *Luk. 11. 38*. The Pharisees wondred that he had not first washed, &c. So *Heb. 9. 10*. *ἵνα καθαρισθῶσιν*, *Mark 7. 3*. *Except they wash oft they eat not*.

And both are allowed by our Church: and sprinkling hath been rather used among us, by reason of the coldnesse of our climate, and the tenderneesse of our Infants.

They will tell us that Christ was baptized in the River; and the Eunuch in the River.

True it is, for then they had no Churches, nor Fonts, which now are to be used; but in what River was *Cornelius* and his family, or the *Jaylor* and his family plunged in?

Again, if the spiritual grace be sufficiently expressed by a little water sprinkled, as by ducking in a River; then dipping is not necessary; as a little bread in the Sacrament of the Lords Supper, is of as much efficacy as a whole loaf. The Apostle telleth

The *Abyssians* baptize not in Fonts as we do, but in the Church-porch, but with two pots full of water:

Alvares of the Ethiopians, c. 5. Cyp. Epist. 76. ad Mag. 1. us, *Heb. 9. 13.* of sprinkling them that were unclean.

Saint *Cyprian* telleth us, true Baptism to be as well by sprinkling as by dipping.

It is impossible (saith *Mr. Bullinger*) to set down all the differences and contrary opinions of the *Anabaptists*, with all their pernicious Sects and factions; and true it is, that almost every one of them hath some peculiar toy or figment in their heads, upon which they are divided, and oft excommunicate one another.

6. Of their manner of re-baptizing, and other Rites.

Manner of Re-baptizing.

THEY flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of spell, containing the heads of their erroneous Tenents, and their ingaging themselves in their schismatical Covenants and combination of separation.

Manner of receiving the Communion.

In the *Thames* and *Rivers*, the Baptizer and the party baptized go both into the Rivers, and the parties to be baptized are dipped or plunged under water. They receive the holy Communion most unreverently, sitting with their hats upon their heads.

Of their Marriages.

For their Marriages, they marry not in their Congregations, but in private after this manner; *Barbara* (saith the Bridegroom) *wilt thou have me, the brother of the Lord, a man newly regenerate of water and the holy Ghost? are you of that Church, whereof I am a member?* She answereth, *I am re-baptized (God be praised) and will co-habit with no man but with a brother of the same faith; to whom the Bridegroom replieth, give me thy hand, and give me a kisse, and I take thee to wife, both for our faith approved in baptism, and because my spirit is exceeding enamoured of thee; the Bride saying the same words, the marriage is consummated.*

For

For their spiritual marriage, which is their promiscuous uncleanness,

Spiritual marriages.

They affirm, those women sin grievously that lye with their husbands that are not re-baptized, because they are gentiles; but it to be no sin at all for them to lye with any man that hath been re-baptized, because the heavenly Father hath so commanded.

*Bulling. A-
advers. lib.
2. fol. 42.*

Gastius reporteth, that a certain Maid of modest behaviour, who had dwelt with her Master honestly many years, being seduced by the Anabaptists, lived among them, and after a moneth returned to see her old Master, who saluted her merrily after this manner: why dost thou suffer thy self to be seduced by those impure knaves? a woman having once lost her honesty, what hath she left her? The Wench answered, they told me, that the heavenly Father commanded it, and therefore I was most obedient in all things to all men, and denied no man the duty of spiritual marriage that did require it: Her Master answered, lie upon thee bold whore, that dost not only glory in thy great sin, but also accountest thy abominable wickedness to be pleasing to God! Thus they deceive the poor people, they perswade simple women, under pretence of Gods commandement, that they cannot be saved, except they prostitute their bodies to their brethren, and play the harlots.

*Page 36.
de Catib.
Erior.
Bulling
advers. A-
nabapt pag.
24.*

*Communi-
ty of
women.*

*Bulling.
advers. A-
nabapt. lib.
2. fol. 37.*

For this community of women, they had divers reasons worthy of registring.

*Quidam
impuri ne-
bulones*

persuadebant levibus mulierculis non posse ipsas salvari nisi pudicitiam suam prostituerent, atquebantur autem non absque blasphemia verbo Domini, &c

That Christians must renounce for Christs sake those things that they love best, and are most dear unto them, and therefore women must renounce their beloved honesty.

That for Christs sake we must undergo all manner of infamy,

That

That Publicans and Harlots shall enter into heaven before the Pharisees, and therefore common women before honest Matrons.

Again, as we are all one spirit, so we must be all one body; again, one faith, one charity.

* Ordina-
tion

For their manner of Ordination of their Ministers.

The *Anabaptists* are all preachers, every man at his pleasure taketh upon him to be the Lords Embassador, as *John Becold* the Taylor of *Leyden*; *John Matthias* the Baker of *Harlem*; and hence have our Coblers, Shooc-makers, and Otlers, &c. learnt to take upon them this divine calling, of which the Holy Ghost speaketh, *No man taketh this calling upon him, except he be sent of God.*

Learning.

For their Learning they have none at all, all books they burnt in *Munster* but the Bible; many of them can scarcely read: yea *Gastins* affirmeth that many of their preachers never saw a Bible.

Places of
meeting.

For their places of assembling; they do not meet in Churches; their going thither (say they) is like the going of the heathen to Idol Temples; but rather in woods and secret places, and this rather in the night than in the day, darkness being fittest for their Devotions. In *Munster* they burnt the Church of *St. Maurice*, and made store-houses of others.

For their manner of preaching, they please the common people well in preaching community of goods; every man to be alike, exemption from paying of rent, tribute, and tithes; putting down of Magistrates; and commonly they rail as if they were mad against the Reformed Preachers that go about to detect their errors, and teach them obedience.

They affirm *Luther* to be worse than the Pope; and hate the Protestant Preachers more than the Popish Priests.

For miracles they can do none except it be a miracle (saith *Gastins*) to make half-witted men stark mad;

or

or to make full Armories soon empty. One of their Prophets pretended to do a great miracle, viz. in the night time he caused to be put a great number of fishes into a foul puddle, where the people used to wash Horses, and in the morning he called the people together and prophesied: Thus saith the Lord, cast nets into this puddle, and you shall get good fish, (a thing incredible, for never was fish seen there,) but at his command, his Disciples, cast a net and inclosed multitudes of fishes, so that the net brake. Thus this prophane Rascal (saith my Author) would imitate the miracle of Christ, and God in his anger gave efficacy of error to that false miracle, by which he deceived many.

7. *How Christian Princes have suppressed these Sectaries, and especially how they have been punished in England.*

AS you have heard of their detestable and blasphemous Errors; so I purpose to speak a word or two of the severe punishments inflicted upon those wicked Sectaries.

Anabaptism continued in *Germany* in its vigour, not much above ten years, they were destroyed and suppressed by the Christian Princes and Magistrates; at *Frankbus* there were slain about 5000 of them, and 300 executed with *Muncer*; at *Norimberg* also a great number was slain, at *Zurick* they drowned them that were re-baptised; at *Vienna* they did the like; at *Passaw* many were burnt and drowned; in the Low Countries at *Amsterdam*, *Leyden*, *Harlem*, and in all other places else, they were severely punished. *Pontanus* writeth of the destruction of 150000 persons.

The Christian Princes and Magistrates never left burning, drowning, and destroying them, till their remainder was contemptible: a remnant of them came 178. lib. i.

Gast. 250.
Gastius de
Anabapt.
exord. lib.
Decre-
vit senatus
Tigurinus
mergere e-
um qui
merferit
baptismo
eum qui
prius e-
merferat.
Gast. p.
came 178. lib. i.

*Uno die
multi ob
Catabap-
tismum
submersi
sunt.
Howes
Chr.
p. 576,
579, 579.*

came into *England* in two ships, where they have lyen lurking. They came hither about the year 1535. In the year 1538 we read of them in our *Chronicles*, viz. upon the 24 day of *Novem.* in the said year, four *Dutch Anabaptists* bare Faggots at *Pauls Cross*; and again of the burning of two *Dutch Anabaptists* in *Smithfield* the 27 day of *November*.

Again of two *Dutch Anabaptists* burnt in the high way beyond *Southmark*, leading to *Newington*, Anno 1539. Again, upon *Easter day*, 1575. of a Congregation of *Dutch Anabaptists* discovered in a house, without the Bars at *Algate*, of whom 27 were taken of them, four recanted at *Pauls Cross*, the 25 day of *May*, in form following.

Whereas *I. T. R. H.* being seduced by the Devil, the spirit of Error, and by false Teachers, have fallen into most damnable and detestable errors, namely,

1. That Christ took not flesh of the substance of the *Virgin Mary*.

2. That the Infants of the faithful ought not to be baptized.

3. That a Christian man may not be a Magistrate, or bear the sword or office of Authority.

4. That it is not lawful for a Christian man to take an Oath.

Now by the grace of God, and through conference with good and learned Ministers of Christs Church, I understand the same to be most damnable and detestable Heresies, and do ask God before his Church, mercy for my said former errors, and do forsake, recant, and renounce them, and I abjure them from the bottom of my heart, protesting I certainly believe,

1. That Christ took flesh of the substance of the *Virgin Mary*.

2. That the Infants of the faithful ought to be baptized.

3. That a Christian man may be a Magistrate, bear

bear the sword and office of Authority.

4. That it is lawful for a Christian man to take an Oath.

And further I confess, that the whole Doctrine established and published in the Church of *England*, and also that is received in the *Dutch Church* in *London*, is found true, and according to Gods Word, whereunto in all things I submit my self, and will be most gladly a member of the said *Dutch Church*, from henceforth utterly abandoning and forsaking all and every *Anabaptistical errors*. Anno 1575 in the 17 year of Queen *Elizabeth* of blessed memory, one man and ten women, *Dutch Anabaptists*, were in the Consistory of *Pauls* condemned to be burnt in *Smithfield*: but after great pains taken with them, only one woman was converted, and the other banished the Land,

The 22. of *Iuly* in the same year, two *Dutch-men*, *Anabaptists*, were burnt in *Smithfield*, who died in great horror, crying and roaring: this was the entertainment that these Sectaries had in times past.

In the year 1561, a proclamation was set forth by Queen *Elizabeth*, whereby she commanded the *Anabaptists*, and such like Hereticks who had flocked to the Coast-towns of *England*, from the parts beyond the Seas, under colour of shunning of persecution, and had spread the poyson of their Sects in *England*, to depart the Realm within twenty dayes, whether they were Natural born people of the Land, or foreigners, upon pain of imprisonment and loss of goods.

Camden
in the life
of Queen
Eliz. p. 35.

8. Of the audacious bolan:fs of these Sectaries at this time.

BEfore you have heard of the condition of these Hereticks in times past: but with grief of heart I speak it, Now they lift up their heads, they write books and publish them in defence of their detestable opinions,

opinions, of which I have seen some: the one by one *Edward Barber*, and two other by *A. R. Anno 1642.* A fourth by one *Lamb*, with others, and this without any controll that I can hear of. Yea, they challenge our Divines openly to defend their Tenets by disputation, and to satisfie the people, *Dr. Feastly* gave them a meeting in *Southwark*, where four of their Disputants appeared on their side, besides a great number of the vulgar: of which meeting the Doctor hath given the world an account. Would to God our religious Patriots assembled in Parliament, would at length take care (as they have done of the Romish Emisseries) to suppress these, that the name of God be not blasphemed: that they may not infect the simple people with their abominable Errours. Was not all *Israel* plagued for the execrable things taken by *Achan*? who can tell whether the plagues of God that are upon us are for not punishing these detestable Sectaries and others? Alas our poor Church is oppressed, and who layeth hand to help? The plague of Heresie is among us, and we have no power to keep the sick from the whole.

The Wolves that were wont to lie in the woods, are come into our Sheep-fold, and roar in the holy Congregations. *Oh thou Shepherd of Israel, why hast thou broken down the hedge of this thy Vineyard which thy right hand hath planted? The Boar out of the wood, and the wild beast out of the field do devour. Oh remember not against us our former iniquities, let thy tender mercies prevent us, for we are brought very low.*

The

**The Confession of Faith of those
Churches which are commonly cal-
led *Anabaptists*, Printed at Lon-
don in the year of our Lord
God, 1644.**

**Subscribed in the Names of Seven
Churches in London.**

*William Kiffen.
Thomas Patience.
John Spilsbery.
George Tipping.
S^r Richardson.
J^r Skippard.
Thomas Munday.
Thomas Gunne.*

*John Matbar.
John Webb.
Thomas Kilcop.
Paul Hobson.
Thomas Gore.
Joseph Phelps.
Edward Heath.*

Set down in 52. Articles.

*In which Articles you shall find some Rat.-bane covered
with a great deal of Honey.*

1. **I**N the 38. Article, that the due maintenance of
the Officers, (*viz.* the Ministers) should be
free, &c. their meaning being, that their main-
tenance should depend upon the voluntary contribu-
tion of their people: this their opinion is most impi-
ous and sacrilegious, and directly repugnant to Gods
Law.

2. In the 39. they affirm Baptism to be an Ordi-
nance of the New Testament, given by Christ to be
dispensed only upon Persons professing faith, or that
are

are Disciples, or taught, who upon a profession of faith ought to be baptized.

By this Article most cruelly they exclude all Infants baptism from the Sacrament of entrance into the Church, being the only outward means of their salvation.

3. In the 40. they making dipping necessary, which Christ never commanded.

4. In the 41. the persons designed by Christ, say they, to dispense this Ordinance, a preaching Disciple, it being tyed to no particular Church officer, nor person.

5. In the 42. Article, that such to whom God hath given gifts may preach. When *Muncer*, a seditious *Anabaptist*, began first to preach, *Luther* advised the Senate of *Mulhus*, to demand of him what calling he had: and if he should avouch God to be his Author, then they should require him to prove his extraordinary calling by some evident signe. For whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinarily, he declareth that his good will and pleasure by some evident signe: If the *Anabaptistical* calling be ordinary, let them prove it by Scripture; if extraordinary, let them prove it by Miracles.

*Vid. his
Epist.*

HERE I might adde the summe of a Treatise of *Master Iohnsons*, (who stileth himself Pastour of the exiled English Church at *Amsterdam*;) written against two errors of the *Anabaptists*, maintained by them at this day. The one concerning the baptism of children, the other concerning the Anabaptism of elder people: what specious shewes soever they make, saith he, perverting the Scriptures, filling their mouths with falsehood and blasphemy, abusing the people of God, reproaching and challenging all such as stand against their Errors and Heresies, *Goliab* like

like defying *Israel* : yet (saith my Author) their opinions are such as pervert the Gospel of Jesus Christ; bereave the Church of the grace and favours of God, to young and old, &c.

First, for his grounds and reasons for the baptism of children, he alleged seven.

1. Because it is the Commandement of God, to give the signe and seal of his Covenant of Grace to his people and their seed, in their infancy, throughout their generations. Which ordinance of the Lord hath never been repealed, but abideth established upon a certain and perpetual ground, which is, his promise and Covenant of grace made with the faithful and their seed for ever.

& 16. 31. 15. 8, 9, 10. Gal. 3. 8, 29. Esa. 54. 10. Luke 20. 37, 38. Heb. 11. 13, 16. & 13. Luke 1. 54, 55, 72. &c. Rom. 4. 11, 16, 17. & 8. 20. Rev. 14. 6.

2. Because Christ hath confirmed the same, when he sent forth his Apostles, and appointed them to make all the Nations Disciples, and to baptize them in the Name of the Father, the Son, and the Holy Ghost. For to make *Gentiles* Disciples, is by the Gospel to bring them unto the Covenant of God, made with *Abraham* the Father of many Nations, for Salvation, through the Name of our Lord Jesus Christ. Which being a Covenant everlasting, and including the faithful and their seed, Baptism (which did now succeed and seal it, in stead of Circumcision) was therefore by this appointment of Christ, to be administered unto all that should be brought and comprehended under that covenant of Grace; and consequently, both to such as were of years, comming to the faith of Christ, and to their children, being yet Infants. O herwise the *Gentiles* should not with the Jews be made co-heires, and of the same body, and joyn: partakers of the Promise of God in Christ, as the Scripture teacheth.

47. John. 10. 16. 1 Cor. 1. 9, 13. & 12, 13. Eph. 2. 11, 22. & 3. 9.

E

3. Because

1. Baptism to be administered to the Infants of the faithful.

1. Reason, Gods Command.

Gen. 1. 7, 12, 13, 14. Exod. 12. 48. 49.

&c. 2. 38. & 3. 25.

2. Confirmed by Christ.

Math 28. 18, 19.

Math 16. 15, 16.

Gal. 3. 8, 29.

Gen. 12. 3, & 17. 4.

5, 7.

Rom. 4. 9, 17, & 18.

13, 16. & 15, 8, 16.

2 Cor. 1. 29.

Esa. 43. 6, 7, & 49. 6.

Acts. 3. 40.

3. 3. Because it was the Apostles practice at the publishing of the Gospel through the World, to baptize both the house-holders themselves that believed, and their households also: Like as *Abraham* himself first believed, and then was circumcised, and all his Family with him; and as the stranger of the Gentiles which received the faith of the Jews, was circumcised likewise, with all the Males that were his.

The Apostles practice.

Act. 16.

15. 33.

1 Cor. 1.

16.

Gen. 15.

6, & 7. 16, 27, & 21. 4 Exod. 12. 48, 49. House implyeth Children therein. Gen. 30. 30, & 45. 15, 19. 46. 5, 6, 7. Num. 3. 15. &c. Psalm. 115. 12, 13, 14. 1 Tim. 5. 8.

4. 4. Because children of Believers are holy, and are *Abrahams* seed, and Heirs by promise of the Kingdome of Heaven. And who can then withhold the Baptism of water from them to whom God vouchsafeth the Baptism of his Spirit, and the blessing of *Abraham* to an inheritance everlasting?

The Children of believers are holy.

1 Cor. 7.

14.

Rom. 11. 16. Act. 3. 25. Gal. 3. 29. Esa. 46. 3, 4. Psalm 22. 10, 30. & 71. 6. & 115. 12, 13, 14, 15. Luke 1. 41. 44. Acts. 10. 47.

5. 5. Because Baptism is the Lords sign of his washing away of our sinns, receiving of us into the Church, and incorporating of us into Christ for salvation by his Death and Resurrection. Wherefore the children of believers are partakers, as well as they which be of years; and therefore can no more be deprived of baptism, than of remission of sinns, entrance into the Church, ingrafting into Christ, and salvation by his means.

Sign of washing away of sinne.

Rom. 6.

3, & 5. 14

15.

Zec. 13.

1 Cor. 1. 13

16, & 2. 13

Act. 4. 12. 16. 30, 31, 32, 33, 34.

6. 6. Because there is one baptism, as there is one body, and one Mediator, and confirmer of our covenant of Grace to the Faithfull, and their feed in all ages, so as therefore one and the same baptism pertaineth to the children of the faithfull, together with the Parents themselves, as they are also one and the same

One Baptism.

Eph. 4. 5,

6.

1 Cor. 12.

same

same body with them, having one and the same Me-
diator and ratifier of Gods Covenant of grace unto
them, even Jesus Christ the Head and Saviour of his
Church, which is the body, the fulnesse of him that
filleteth all in all things.

Gen. 7. 1. Gal. 8. 27, 28, 29. 1 Tim. 3. 5. Iohn. 16. 16. Acts. 2. 38, 39.
Psalms. 100. 3, 5.

7. Because else the grace of God to his people is
now since Christs comming in the flesh lessened and
straightned more than before : which to affirm, is
highly to derogate from the grace of God, the ful-
nesse of Christ and his Gospell, the comfort of Chri-
stians, and contrary to that which is written, *Col. 2.*
8,—12. *Rom. 4. 11, 25, & 11. 11, ——— 36. & 15. 4.*
Gen. 7. 1. 1 Pet. 18: 22.

2. That Baptism received in the Apostolical Churches
of Christians, as in Rome, and the like, is not to be re-
nounced, and a new to be repeated again.

1. Because there is no precept nor example for, and
therefore not from Heaven.

2. Because there is one baptism as one circumcision:
as in the Apostasy of Israel circumcision was not re-
peated againe, they returning. In like manner baptism
being once received in the Apostolical Churches of
Christians is not to be repeated.

3. Because the covenant of Gods grace in Christ is
an Everlasting Covenant.

4. Because Christ dyed for sin once, and being rai-
sed from the dead dyeth no more ; and we are buried
with him by baptism into his death, to be grafted with
him in the similitude of his resurrection : wherefore
all that are once baptized into his name, ought still to
retain it, and not to repeat it any more.

5. Because the Church of Rome was espoused to
Christ in the covenant of grace by the Gospel of
Salvation, having baptism and the rest of Christs or-
dinances in the Apostles dayes, and have ever since

Rom. 1 7. retained it, with other grounds of Christian Religi-
 & 6 3, 4. on, notwithstanding all her adulteries and apostasies
 Rev 17. whereinto she is fallen.

Rev 18 4. 6. Because God hath his people in the *Romish Ba-*
 Hof. 2 2. *bylon*: and when he calleth them out from thence, doth
 & 4 15. not enjoin them to leave whatsoever is there had, but
 * requireth of them to have no communion with their
 sins. Now baptism is not of her adulteries, but of
 Christs Ordinances

Deut. 5. 7. Because else men might by the same reason also
 32. not retain the Articles of faith, the learning of Scrip-
 Luke 16. ture, or the translations thereof; and also be perswa-
 29. ded to dissolve such marriages which have been had by
 their Ministry, with other as strange consequences;
 which to admit were unlawful.

Now howsoever the *Brownists* comply with the
Anabaptists in many things, as you shall see after-
 wards; yet in these points Mr. *Johnson*, and some o-
 ther of them, disagree from them, counting these their
 opinions abominable.

A pious
 & learn-
 ed Letter
 of Mr
Philpot
 in the
 book of
 Martyrs,
 Vol. 3. p.
 606. 10.
 lum 7.

A Letter of Master Philpot to a Friend of his, Prisoner
 the same time in Newgate, Wherein is debated and
 discussed the matter or question of Infants to be bap-
 tized.

THE God of all light and understanding lighten
 your heart with all true knowledge of his word,
 and make you perfect unto the day of our Lord Je-
 sus Christ; whereunto you are now called, through
 the mighty operation of his holy Spirit. Amen.

I received yesternight from you (dear brother Saint,
 and fellow-prisoner for the truth of Christs Gospel)
 a Letter, wherein you gently require my judgement
 concerning the Baptism of Infants, which is the effect
 thereof. And before I do shew what I have learned
 out of Gods word, and of his true and infallible
 Church touching the same, I think it not out of the
 matter

matter first to declare what vision I had the same night whiles musing on your Letter I fell asleep, knowing that God doth not without cause reveal to his people who have their minds fixed on him, special and spiritual revelations to their comfort, as a tast of their joy and Kingdom to come, which flesh and blood cannot comprehend.

Being in the midst of my sweet rest, it seemed me to see a great beautiful City all of the colour of azure, and white, four-square in a marvellous beautiful composition in the midst of the skye, the sight whereof so inwardly comforted me, that I am not able to express the consolation I had thereof, yea the remembrance thereof causeth as yet my heart to leap for joy: and as Charity is no churl, but would others to be partakers of his delight, so me thought I called others (I cannot tell whom) and whiles they came, and we together beheld the same, by and by to my great grief it vaded away.

This dream I think not to have come of the illusion of the senses, because it brought with it so much spiritual joy, and I take it to be of the working of Gods Spirit for the contentation of your request, as he wrought in *Peter* to satisfy *Cornelius*. Therefore I interpret this beautiful City to be the glorious Church of Christ; and the appearance of it in the skie, signifieth the heavenly state thereof, whose conversation is in heaven, and that according to the primitive Church which now is in heaven, men ought to measure and judge the Church of Christ now in earth; for as the Prophet *David* saith, *The foundations thereof be in the holy hills, and glorious things be spoken of the City of God.* And the marvellous quadrature of the same, I take to signifie the universal agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the four parts of the world, as the Prophet affirmeth, saying; *God maketh us to dwell after one manner, in one house.* And that

A vision revealed to Mr. Philpot upon a Letter to be answered.

The vision of the senses, because it brought with it so much spiritual joy, and I take it to be of the working of Gods Spirit for the contentation of your request, as he wrought in *Peter* to satisfy *Cornelius*. Therefore I interpret this beautiful City to be the glorious Church of Christ; and the appearance of it in the skie, signifieth the heavenly state thereof, whose conversation is in heaven, and that according to the primitive Church which now is in heaven, men ought to measure and judge the Church of Christ now in earth; for as the Prophet *David* saith, *The foundations thereof be in the holy hills, and glorious things be spoken of the City of God.* And the marvellous quadrature of the same, I take to signifie the universal agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the four parts of the world, as the Prophet affirmeth, saying; *God maketh us to dwell after one manner, in one house.* And that

I conceived so wonderful joy at the contemplation thereof, I understand the unspeakable joy they have that be at unity with Christs Primitive Church : For there is joy in the holy Ghost, and peace, which passeth all understanding, as it is written in the Psalms : *As of joyful persons is the dwelling of all them that be in thee.* And that I called others to the fruition of this vision, and to behold this wonderful City, I construe it by the will of God this Vision to have come upon me musing on your Letter, to the end, that under this figure, I might have occasion to move you with many others, to behold the Primitive Church in all your opinions concerning faith, and to conform your self in all points to the same, which is the pillar and stablishment of truth, & teacheth the true use of the Sacraments, and having with a greater fulness than we have now, the first fruits of the holy Ghost, did declare the true interpretation of the Scriptures according to all verity, even as our Savior promised to send them another comforter, *which should teach them all truth.*

And since all truth was taught and revealed to the Primitive Church, which is our mother, let us all that be obedient children of God, submit our selves to the judgement of the Church, for the better understanding of the Articles of our faith, and of the doubtful sentences of the Scripture. Let us not go about to shew in us, by following any private mans interpretation upon the Word, another spirit than they of the Primitive Church had, lest we deceive our selves. For there is but one faith, and one spirit, which is not contray to himself, neither otherwise now teacheth us than he did them. Therefore let us believe as they have taught us of the Scriptures, and be at peace with them, according as the true Catholick Church is at this day : and the God of peace assuredly will be with us, and deliver us out of all our worldly troubles and miseries, and make us partakers of their joy and bliss, through our obedience to faith with them.

There-

Therefore God commandeth us in *Job*, to ask of the elder generations, and to search diligently the memory of the Fathers: For we are but yesterdaies children, and be ignorant, and our daies are like a shadow: and they shall teach thee (saith the Lord) and speak to thee, and shall utter words from their hearts. And by *Solomon* we are commanded, not to reject the direction of our Mother. The Lord grant you to direct your steps in all things after her, and to abhor contention with her. For as Saint *Paul* writeth, *If any man be contentious, neither we, nor the Church of God hath any such custome.* Job 8.
Prov. 6.
1 Cor. 11.

Hitherto I have shewed you (good brother S.) my judgement general of that you stand in doubt and dissent from others, to the which I wish you as mine own heart to be conformable; and then doubtless you cannot erre, but boldly may be glad in your troubles, and triumph at the hour of death, that you shall die in the Church of God a faithful Martyr, and receive the Crown of eternal glory. And thus much have I written upon the occasion of a Vision before God unfeigned. But that you may not think that I go about to satisfie you with uncertain Visions only, and not on Gods word, I will take the ground of your Letter, and specially answer to the same by the Scriptures, and by infallible reasons deduced out of the same, and prove the baptism of Infants to be lawful, commendable, and necessary, whereof you seem to stand in doubt. Proof by testimonies and Scriptures.

Indeed if you look upon the Papistical Synagogue only, which hath corrupted Gods word by false Interpretations, and hath perverted the true use of Christs Sacraments, you might seem to have good handfast of your opinion against the Baptism of Infants. But forasmuch as it is of more Antiquity, and hath its beginning from Gods Word, and from the use of the Primitive Church, it must not in respect of the abuse in the Popish Church be neglected, or thought not expedient. Baptism of Infants of old antiquity in the Church.

Every thing abused in the Popes Church is not to be rejected, but the antiquity thereof to be searched, and to be reduced again to the same.

The people or God is to be judged by his free promises and not by their confession.
Gen. 17.
Mat. 5.

Mat. 10.

pedient to be used in *Christs Church*. *Auxentius*, one of the *Arian* Sect, with his adherents, was one of the first that denyed the baptism of children, and next after him *Pelagius* the Heretick, and some others that were in *Saint Bernards* time, as doth appear by his writings, and in our dayes the *Anabaptists*, an inordinate kind of men stirred up by the Devil, to the destruction of the Gospel. But the Catholick truth delivered unto us by the Scriptures, plainly determineth that all such are to be baptized, as whom God acknowledgeth for his people, and voucheth them worthy of sanctification or remission of their sins. Therefore since that Infants be in the number or scroll of Gods people, and be partakers of the promise by their purification in Christ, it must needs follow thereby that they ought to be baptiz'd as well as those that can profess their faith. For we judge the people of God as well by the free and liberal promise of God, as by the Confession of Faith. For to whomsoever God promiseth himself to be their God, and whom he acknowledgeth for his, those no man without great impiety may exclude from the number of the faithful: But God promiseth that he will not only be the God of such as do profess him, but also of Infants, promising them his grace and remission of sins, as it appeareth by the words of the Covenant made unto *Abraham*; *I will set my Covenant between thee and me* (saith the Lord) *and between thy seed after thee in their generations, with an everlasting Covenant to be thy God, and the God of thy seed after thee*. To the which Covenant Circumcision was added to be a sign of sanctification as well in children as in men; and no man may think that this promise is abrogated with Circumcision and other ceremonial Laws. For Christ came to fulfil the promises, and not to dissolve them. Therefore in the Gospel he saith of Infants, that is, of such as yet believed not, *Let the little ones come unto me and forbid them not, for of such is the Kingdome of Heaven*.
Again,

Again, it is not the will of your Father which is in Heaven, that any of these little ones do perish. Also, He that receiveth one such little child in my Name, receiveth me. Take heed therefore that ye despise not one of these babes; for I tell you, their Angels do continually see in Heaven my Fathers Face. And what may be said more plainer than this? It is not the will of the Heavenly Father, that the Infants should perish: whereby we may gather, that he receiveth them freely unto grace, although as yet they confess not their faith. Since then that the word of the promise which is contained in Baptism, pertaineth as well to children as to men, why should the sign of the promise, which is baptism in water, be withdrawn from children, when Christ himself commandeth them to be received of us, and promiseth the reward of a Prophet to those that receive such a little Infant, as he for an example did put before his Disciples?

Now will I prove with manifest Arguments, that children ought to be baptized, and that the Apostles of Christ did baptize children. The Lord commanded his Apostles to baptize all Nations; therefore also children ought to be baptized, for they are comprehended under this Word, *All Nations*.

Further, whom God doth account among the faithful, they are faithful: For it was said to Peter, *That thing which God hath purified, thou shalt not say to be common or unclean*: But God doth repute children among the faithful: Ergo, they be faithful; except we had rather to resist God, and seem stronger and wiser than he.

The Gospel is more than baptism, for Paul said, *The Lord sent me to preach the Gospel, but not to baptize*: not that he denied absolutely that he was sent to baptize, but that he preferred Doctrine before Baptism, for the Lord commanded both to the Apostles: but children be received by the doctrine of the Gospel of God, and not refused: therefore what person being

Mar. 19.
Mar. 18.
Mar. 18.
Arguments proving the baptism of Children to be of God, and that the Apostles baptized children,
Acts 12.

1 Cor. 1.
Another argument.

In Sacra-
ments two
things to
be confide-
red.

of reason, may deny them baptism, which is a thing lesser than the Gospel? for in the Sacraments be two things to be considered, the thing signified, and the sign, and the thing signified is greater than the sign: and from the thing signified in baptism, children are not excluded, who therefore may deny them the sign, which is baptism in water?

Another
reason.

Acts 10.

Saint Peter could not deny them to be baptized in water, to whom he saw the holy Ghost given, which is the certain sign of Gods people: For he saith in the Acts, *May any body forbid them to be baptized in water, who have received the holy Ghost as well as we?* Therefore Saint Peter denyed not baptism to Infants, for he knew certainly both by the Doctrine of Christ, and by the Covenant which is everlasting, that the Kingdome of Heaven pertained to Infants.

Another
reason.
Rom. 8.

None be received into the Kingdom of Heaven, but such as God loveth, and which are endued with the Spirit: for whoso hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God; wherefore if they have the Spirit of God as well as men, if they be numbred among the people of God as well as we that be of age, who, (I pray you) may well withstand children to be baptized with water in the Name of the Lord?

Another
reason.
Mar. 10.

The Apostles in times past being yet not sufficiently instructed, did murmure against those which brought their children unto the Lord, but the Lord rebuked them, and said; *Let the babes come unto me.* Why then do not these rebellious Anabaptists obey the commandment of the Lord? For what do they now adayes else that bring their children to baptism, than that they did in times past which brought their children to the Lord, and our Lord received them, and putting his hands on them, blessed them, and both by words, and by gentle behaviour towards them, declared manifestly that children be the people

ple of God, and entirely beloved of God? But some will say, why then did not Christ baptize them? because it is written, Jesus himself baptized not, but his Disciples. *Objection.*

Moreover, Circumcision in the old Law was ministered to infants; therefore baptism ought to be ministered in the new Law to children. For Baptism is come in the stead of Circumcision, as St. Paul witnesseth, saying to the *Colossians*, *By Christ ye are Circumcised with a Circumcision which is without hands, when you put off the body of sin in the flesh by the Circumcision of Christ, being buried with him through Baptism.* Behold Paul calleth Baptism the Circumcision of a Christian man, which is done without hands, not that water may be ministered without hands, but that with hands no man any longer ought to be circumcised, albeit the mystery of Circumcision do still remain in faithful people. *Another reason, Col. 2.*

To this I may add, that the servants of God were alwaies ready to minister the Sacraments to them for whom they were instituted. As for an example, we may behold *Ioshua*, who most diligently procured the people of *Israel* to be Circumcised before they entred into the land of promise; but since the Apostles were the Preachers of the Word, and the very faithful servants of Jesus Christ, who may hereafter doubt that they baptized Infants, since Baptism is in the place of Circumcision? *Another reason. Josh. 5.*

Item, the Apostles did attemperate all their doings to the shadows and figures of the old Testament: therefore it is certain, that they did attemperate Baptism accordingly to Circumcision, and baptized children because they were under the figure of baptism; for the people of *Israel* passed through the red Sea, and the bottom of the water of *Jordan*, with their children. And although the children be not alwayes expressed, neither the women in the holy Scriptures, yet they are comprehended and understood in the same. *Another reason.* Also

Another.
reason.

Also the Scripture evidently telleth us, that the Apostles baptized whole families or households: but the children be comprehended in a family or household, as the chiefest and dearest part thereof: therefore we may conclude, that the Apostles did baptize Infants or children, and not only men of lawfull age. And that the house or household is taken for man, woman, and child, is manifest in the 17 of *Gen.* and also in that *Ioseph* doth call *Iacob* with all his house, to come out of the land of *Canaan* into *Egypt*.

Argu-
ments of
example
and of an-
tiquity.

Origen,
who was
200 years
after
Christ.

St. *Austin*
and St.
Hierom
400 years
after
Christ.

Verba Jo-
hannis
Constant.
Heb. 1.

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Finally, I can declare out of antient Writers, that the Baptism of infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councils, neither of the Pope, nor of other men, but commended from the Scriptures by the Apostles themselves: *Origen* upon the declaration of St. *Pauls* Epistle to the *Romans*, expounding the sixth Chapter, saith, *That the Church of Christ received the Baptism of Infants from the very Apostles.* Saint *Hierome* maketh mention of the baptism of infants in the third book against the *Pelagians*, and in his Epistle to *Leta*. St. *Augustine* reciteth for this purpose a place out of *Iohn* Bishop of *Constantinople*, in his first book against *Iulian*, chap. 2. and he again writing to St. *Hierom*, Epistle 28. saith *That Saint Cyprian not making any new decree, but firmly observing the faith of the Church, judged with his fellow Bishops, that as soon as one was born, he might be lawfully baptized.* The place of *Cyprian* is to be seen in his Epistle to *Fidus*.

Also St. *Augustine* in writing against the *Donatists* in the fourth book, chap. 23. and 24. saith, *That the baptism of Infants was not derived from the authority of man, neither of Councils, but from the Tradition and Doctrine of the Apostles.*

Cyril upon *Leviticus*, chapter the eighth, approvet h the baptism of children, and condemneth the iteration of baptism. These authorities of men I do allege,

not

not to tye the baptism of children unto the testimonies of men, but to shew how mens testimonies do agree with Gods Word, and that the verity of antiquity is on our side, and that the Anabaptists have nothing but lies for them, and new imaginations, which feign the baptism of children to be the Popes commandment.

After this will I answer to the sum of your arguments for the contrary. The first which includeth all the rest, is, it is written, *Go ye into all the world, and preach the glad tidings to all creatures. He that beleeueth and is baptized, shall be saved: but he that beleeueth not shall be damned, &c.*

To this I answer, that nothing is added to Gods Word by baptism of children, as you pretend, but that is done which the same word doth require, for that children are accounted of Christ in the Gospel among the number of such as beleeve, as it appeareth by these words, *He that offendeth one of these little babes that beleeve in me, it were better for him to have a milstone tyed about his neck, and to be cast into the bottom of the sea.* Where plainly Christ calleth such as be not able to confess their faith, beleevers; because of his meer grace he reputeth them for beleevers. And this is no wonder so to be taken, since God imputeth faith for righteousness to men that be of riper age: for both in men and children, righteousness, acceptation, or sanctification is of meer grace and by imputation, that the glory of Gods grace might be praised.

And that the children of faithful parents are sanctified, and among such as do beleeve, is apparent in 1 Cor. 7. And whereas you do gather by the order of the words in the said commandment of Christ, that children ought to be taught before they be baptized, and to this end you allege many places out of the Acts, proving that such as confessed their faith first, were baptized after: I answer, that if the order of words might weigh any thing in this cause, we have the Scriptures

Mat. 18.

Righteousness and acceptation is only by imputation and meer grace.

1 Cor. 7.

Mark 1.

Scriptures that make as well for us. For in *St. Mark* we read that *John* did baptize in the Desert, Preaching the baptism of Repentance. In the which place we see baptizing go before, and Preaching to follow after.

Math. 28.

And also I will declare this place of *Matthew* exactly considered, to make for the use of Baptism in children; for *Saint Matthew* hath it written in this wise: *All power is given to me* (saith the Lord) *in Heaven and in Earth*; therefore going forth, μαθητεύσατε that is, *Disciple ye*, (as I may express the signification of the word) that is, make, or gather to me Disciples of all nations. And following, he declareth the way how they should gather to him Disciples out of all Nations, *Baptizing them and Teaching*; by baptizing and teaching ye shall procure a Church to me. And both these aptly and briefly severally he setteth forth, saying, *Baptizing them in the name of the Father, and of the Son, and the holy Ghost, teaching them to observe all things whatsoever I have commanded you*. Now then baptism goeth before Doctrine.

The place
of Math.
28.

(He that
believeth
and is
baptized)
opened.

But hereby I do not gather, that the Gentiles which never heard any thing before of God, and of the Son of God, and of the holy Ghost, ought to be baptized, neither would they permit themselves to be baptized before they knew to what end. But this I have declared, to shew you upon how feeble foundation the *Anabaptists* be grounded. And plainly it is not true which they imagine of this Text, that the Lord did only command such to be baptized whom the Apostles had first of all taught. Neither here verily is signified who only be to be baptized, but he speaketh of such as be of perfect age, and of the first foundations of faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

In the first
convert-

Such as be of age may hear, believe, and confess that which is Preached and taught, but so cannot infants;

infants; therefore we may justly collect, that he speaketh here nothing of Infants or Children. But for all this they be not to be excluded from Baptism.

It is a general Rule : *He that doth not labour must not eat.* But who is so barbarous that might think hereby, that children should be famished?

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God; and truly such persons it behoved not first to be baptized, and afterwards taught; but first to be taught, and after baptized. If at this day we should go to the *Turks* to convert them to the faith of Christ, verily first we ought to teach them, and afterward baptize such as would yeeld to be the servants of Christ. Likewise the Lord himself in times past did, when first he renewed the Covenant with *Abraham*, and ordained Circumcision to be a seal of the Covenant after that *Abraham* was circumcised. But he, when he perceived the Infants also to pertain to the Covenant, and that Circumcision was the sealing up of the covenant; did not only Circumcise *Ismael* his Son that was thirteen years of age, but all other infants that were born in his house, among whom we reckon *Isaack*.

Even so faithfull people which were converted from heathen Idolatry by the Preaching of the Gospel, and confessing the faith, were baptized: when they understood their children to be counted among the people of God, and that baptism was the token of the people of God, they procured also their children to be baptized. Therefore as it is writtan, *Abraham Circumcised all the male Children of his house.* Semblably we read in the Acts and Writings of the Apostles, that after the Master of the house was turned to the faith, all the whole house was baptized. And as concerning those which of old time were compelled to

ing of Infidels, believing ought to go before baptizing, but where faith is received, Gods grace and Sacraments go not by age, but as well be Children of the faithfull received as the Fathers. Why children of Christian parents be received to Baptisme,

*Catechu-
meni*, is as
much to
say, as
young
Novices
and be-
ginners in
Christ's
faith.

confesse their faith before they received baptisme, which were called *Catechumens*, they were such as with our fore-fathers came from the Gentiles into the Church, who being yet rude of faith, they did instruct in the Principles of their beliefe, and afterwards they did baptize them : but the same ancient Fathers notwithstanding did baptize the children of faithfull men, as I have already partly declared.

And because you do require a hasty answer of your Letter of one that is but a dull writer, I am here enforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had been meet, and as I purposed. But forasmuch as I understand that you will be no contentious man, neither in this matter, neither in any other, contrary to the judgments of Christ's Primitive Church, which is the body and fulness of Christ, I desire you in the intire Love of him, or rather Christ desireth you by me (that your joy may be perfect, whereto you are now called) to submit your judgment to that Church, and to be at peace and unity with the same ; that the coat of Christ which ought to be without seam, but now alas most miserably is torn in pieces by many dangerous Sects and damnable opinions, may appear by you in no part to have been rent, neither that any giddy head in these dog-dayes, might take an example by you to dissent from Christ's true Church : I beseech thee dear brother in the Gospel, follow the steps of the faith of the glorious Martyrs in the Primitive Church, and of such as at this day follow the same, decline from them neither to the right hand nor to the left. Then shall death, be it never so bitter, be more sweeter than this life ; then shall Christ with all the heavenly Hierusalem triumphantly embrace your spirit with unspeakable gladness and exultation,
who

who in this earth was content to joyn your spirit with their spirits, according as it is commanded by the word, that the spirit of the Prophets should be subject to the Prophets. One thing aske with *David* ere you depart, and require the same, that you may dwell with a full accord in his house, for there is glory and worship : and so with *Simeon* in the Temple embracing Christ, depart in peace : to the which peace Christ bring both you and me, and all our loving brethren that love God in the unity of faith, by such wayes as shall please him, to his glory. Let the bitter Passion of Christ which he suffered for your sake, and the horrible torments which the godly Martyrs of Christ have endured before us, and also the inestimable reward of your life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encourage you, to the end of that glorious race which you are in. *Amen.*

1 Cor. 14.

Concern-
ing the
party to
whom this
Letter was
written,
note, that
he was
converted
and after-
ward dy-
ed in the
same faith
as this
letter did
pe swade
him,

*Your Yoke-fellow in Captivity for the verity of
Christs Gospel, to live and dye with
you in the unity of faith,*

JOHN PHILPOT.

In describing of the *Brownists* I purpose
to set down.

1. *Their Original, and why called Brownists.*
2. *Called also Separatists, and why.*
3. *Their agreement with the Donatists.*
4. *Their agreement with the Anabaptists.*
5. *Great innovators.*
6. *Some of their Errors set down by Mr. White.*
7. *They are bitter Railers.*

F

8. *Magnific*

8. Magnifie their own Sect.
9. Criminate the Dutch and French Churches.
10. They pretend Scripture.
11. Blame our congregations for prophaneſs.
12. The prophaneſſe, impiety, diſſention, and lewdneſſe of their own Sect.
13. Their equivocating and palliating their own wickedneſſe.
14. Blame the converſation of our Miniſters.
15. Except againſt our Miniſters Ordinations.
16. Novelty of their Ordinations.
17. Their ſinging of Pſalms.
18. Their Propheſying.
19. Their blaming ſet Prayers.
20. Their Blaſpheming the Lords Prayer.
21. The Tyranny of their ſeparation.
22. Divers ſorts of Browniſts.
23. How great a ſinne Schiſm is.
24. How they have been ſuppreſſed and puniſhed in times paſt.
25. Mr. Scots deſcription of a Browniſt.

1. Their Original.

THEſe Sectaries are called *Browniſts* from one *Robert Brown*, a *Northampton ſhire* man, who was School-Maſter of the Free-School of *Saint Olaves* in *South-wark*. This *Brown* ſeducing certain people, Preached to them in a Grave-pit near *Iſlington*, (and by their Tenets was not the holy Catholick Church of God included at that time in the foreſaid Grave-pit &c.) Alſo when the whimſeyes came firſt into his head, he was adviſed by ſome of his friends to confer with Maſter *Fox*; and having been with him, he reported that he had been with a mad-man, who

thruſt

thrust him out of his doors, telling him that he would prove a fire-brand in Gods Church.

Before his departure out of the Kingdome, he acquainted also one Mr. *Greenham*, a pious Divine, with his intentions, who dissuaded him from his separation, using many reasons to stay him; among others, that what grace he had received, he had it from the Church of *ENGLAND*: but finding him obstinate, he told him, that for himself he doubted not (although he went away in his hot zeal) but that being better informed, he might return again to his mother Church; but bade him bethink himself what should become of those poor souls whom he had seduced, and was carrying away. Master *Greenham*'s words proved true: for Master *Brown* returned (God giving him grace to renounce his Errors) and dyed lately a member of the Church of *ENGLAND*, being Parson of *Ayckburgh* in *Northampton-shire*; but his Sect remaineth to the great disturbance of our Church: for those errors that *Brown* recanted and vomited up, many male-contented simple men supped up and swallowed down, poisoning themselves and others.

2. Called Separatists.

These Sectaries are also called *Separatists*, and this name they arrogate to themselves, like the Pharisees of old; and well they may be called *Separatists*, ^{2.} *called also Separatists.* because they separate themselves, not only from their mother Church in which they were baptized, and brought up, and fed with the pure milk of Gods Word; but also from all the reformed Churches beyond the Seas; for they carry their simple seduced people not to any of those Holy Churches, to be members of their Congregations, but to conventicles, for which they are termed by a learned man *separata factio defectorum*.

Pr:nh.
Schijm pa.
60.

2. They may also be called *Separatists*, not only by reason of the separation they make from the Church of *England*, and all other the reformed Churches; but also by reason of the grievous separations and divisions they make among themselves: for example sake; what an evill spirit of hatefull and fiery contention was raised between the brothers, the *Johnsons*, which burnt up both spiritual and natural love, as the one of them, being the younger, forgetting his profession and brotherly love, became a libeller, loading his brother and others with reproaches, shame, and Infamy, and that in Print to abide for ever, as Master *Thomas White* in his discovery of *Brownism* doth relate? The other separated himself, and broke fellowship with his Brother and Father, and cursed them with all the curses in Gods book. This separation was confirmed by the heavy sentence of Excommunication, by which he did give his father and brother to the Devill. The *Dutch* and *French* Ministers in *Amsterdam* went about to reconcile *Francis Johnson* and his Father, as appeareth by their Letter: *Narravit nobis Johannes Johnsonius Anglus se hominem septuagenarium ex Anglia in hanc Urbem difficili itinere venisse, ut duos filios suos, Franciscum, & Georgium, dissidentes in gratiam reduceret, &c.* But their labour was in vain; his Son *Francis* persisting obstinately untill the death of his Father, sending him down to the grave with a curse, as if it were engraving the sentence of Excommunication upon his Fathers Tomb, &c.

3. Agree with the Donatists.

3.
Their agreement
with the
Donatists.

THe *Separatists* or *Brownists* agree in many things with the *Donatists*, who confined the holy Catholick Church to a corner of *Africa*, as the *Brownists* do confine the Church of God to their conventicles, excluding all other Christians out of the pale of the Church that are not of their Sect.

May

May not I say to these *Brownists* as *Constantine* the Emperour to *Aceſius*, *Cape ſcalas & aſcende celum ſolus*, take Ladders and mount heaven alone; who dream that they have Ladders or ſomething elſe to enter heaven alone? They believe not (with the *Donatiſts*) the Article of faith, *viz.* That the Church of God is *Catholike*, but uncharitably put all the Chriſtians of the World into the ſtate of damnation that are not of their Sect. Of their agreement with the *Donatiſts*, *Matther Gifford* late Miniſter of the word of God at *Malden* hath ſet forth a Treatiſe at large, which you may peruſe if you pleaſe.

4. They comply with the Anabaptiſts.

The *Separatiſts* do comply in many things with the *Anabaptiſts*, and theſe *Maximes* following they have from them. 4. Their agreement with the *Anabaptiſts*

As they ſeparate themſelves from the *Papiſts*, ſo alſo from all *Proteſtant Churches*.

They affirm, that theirs is the true Church only, and the Goſpell to be no where truly preached but by them.

To receive the Communion with prophane perſons is to partake of their prophaneſſe.

That all may preach having gifts.

That in the Church there ſhould be a parity.

They diſlike Marriages in Churches, and to ſerve God in Churches that have been polluted by the *Papiſts*.

Whereas the *Anabaptiſts* forbear one petition of the Lords prayer, *viz.* *Forgive us our Trefpaſſes*, the *Browniſts* reſuſe the whole Lords Prayer.

Although they bear with temporal Magiſtrates, yet they abhor ſpiritual Government.

Laſtly, they like not payment of Tythes, reſerved by God himſelf for the maintenance of his Miniſters, paid before the Law, commanded in the Law, and refined

Anabap-
tists,

and allowed by Christ himself, *Matth. 23.* But disallowed by the *Anabaptists*.

5. *They are Innovators.*

5.
Great In-
novators.

MAY not these *Separatists* be also called *Novators*, by reason of the great Innovations made by them? they can abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches, (steeple-houses some call them) nor our Bells, (I hear of a Sect that are called together by a Sow-gelders horn) nor our marriage, nor our administration of the Sacraments in our Churches, nor our burials, nor our Prayers taken out of holy Scriptures, and commanded by Christ himself, as the Lords Prayer.

6. *Some of their Errors set down by Mr. White.*

6.
Some of
their errors.

THEY hold it lawfull for a man to live with her that is not his Wife, rather than to reveale himselfe.

2. That there are Qualities in God not essential, and that Love in God is not of his being, but that the self same love that is in God, is also in us.

3. That it is not lawfull for the innocent parties to retain the offender, as the wife her husband, or the husband the wife, of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the others sin, be desirous still to live with the other party in marriage covenant, as before, but have excommunicated the parties innocent for so doing.

7. *Bitter Raylers.*

7.
Bitter rail-
ers, Pro-
phane

THESE new Sectaries are bitter Raylers, and especially upon their Mother the Church of England, calling her Apostate *Israel*, *Sodom*, *Babylon*, murdering

cherishing step mother, Idolatrous, Antichristian, &c. ^{Schism.}
They judge and condemn them that are better than ^{C. 12.}
themselves, far excelling in the gifts and graces of
God ; yea they condemn and slander our whole
Nation, as a false Church, false Christians, a Syna-
gogue of Satan, a people in a damnable Estate, exemp-
ting none, neither the learned, nor the holiest, but
condemn all.

They boast much of the Spirit, but by their virulent
and venomous tongues, you may see what spirit
is in them, viz. *That spirit that ruleth in the children
of disobedience.*

Michael the Arch-Angell durst not give the
Devill such cursed Language as the Brownists ^{Mr. Bern.}
give their Mother, *The poyson of Aspes is under* ^{separ.}
their lips. ^{Schism.}

Barrow and *Greenwood* were possessed with a spi-
rit of rayling and scoffing, tearing set prayers the
smoak of the bottomless pit ; Preaching Preach-
ment, and Sermocination ; the Preachers delivery
of the Word, the distilling and dropping down of
old Parables from his mouth ; the time of Preaching,
disputing with the hour-glass ; the Pulpit, a prescript
place like a Tub ; solemne fasts, hypocritical fasts,
and a stage-play wherein one playeth sinne, another
judgment, another the Gospell ; the singing of Psalms,
harmonizing of pleasant ballads ; our Churches,
styes, and our baptism adulterate baptism ; the
receiving the holy Sacrament of the Lords Supper a
two-penny feast ; the whorship of God Idolatry, and
us Idolaters, yea *Sodomites, Canaanites, Balamites, Cha-
mites, Cainites.*

8. *Magnifie their Sect.*

AS these Sectaries vilifie others, so they magnifie ^{8.}
themselves, like those men of whom the Prophet ^{Magnifie}
speaketh, *Isa. 65. Stand further off, I am holier than thou. their own*
And with the Pharisees, *they thank God that they are sect.*

not like other men. Or with Simon Magus, give out that they are the great power of God. These cry up their own Sect to the skies. Oh Master Bernard (saith Master Robinson) if ever you saw the beauty of Sion, and the glory of God filling his Tabernacle, it hath been in the manifestation of divers graces of God in our Church, in that heavenly harmony and comely order, wherein by the grace of God we are set and walk. Likewise hear Master Smith. Oh Master Bernard, if you knew but the power and comfort of Gods Ordinance as we doe, &c. Touching both these boasters of their popular Government, hear the censure of Master Johnson, who sheweth them to be Korites, a rebellious rout, pleaders for confusion, &c. Also Master Daniel Studley, Mr. Johnsons second, describeth Mr Samuel Fuller, a Deacon of Mr. Robinsons company with his friends, to be ignorant Idiots, noddie Nabalites, dogged Doegs, fair faced Pharisees, shameless Shimeites, malicious Machivilians.

John
Smiths
parallel.
p. 17.
Prophane
schism.
p. 47.
ib. p. 76.

9. Criminate the Dutch and French Church.

They cri-
minate the
Dutch and
French
Churches.
Francis
Johnsons
Articles a-
gainst the
French
Churches.
Vid. Dr
Halls A-
pology a-
gainst the
Brownists,
p. 679.

IN their separations they carry not their seduced people from us to the Dutch or French, nor to any reformed Churches to have communion with them. They are as malevolent to Dutch and French Churches as to us: many crimes they do lay upon them, as for example.

I. That their assemblies are so contrived, that the whole Church continued not together, so that the Ministers cannot together with their flock sanctifie the Lords day. The presence of the members cannot be known, and finally no publick action, whether excommunication or any other, cannot be rightly done: can they say worse of us? the Lords day cannot be rightly observed, nor presence nor absence known, nor any holy action rightly performed: what can there be in their Churches but meer confusion?

sion? see what dirt these *Separatists* cast upon the Church that harboureth them.

2. They baptize the seed of them that are no members of the visible Church, of whom they have no care as of members, neither admit their Parents to the Lords Supper. Is not this meer *Babylonism*? how is the Church of *Amsterdam* separated from the world?

3. That rule and commandment of Christ, *Mat. 13. 15. If thy brother offend thee, go and tell his fault,* &c. they neither observe, nor suffer to be observed: behold, what they complain of us, they find the same in the Church of *Amsterdam*.

4. They worship God in the Idol Temples of Antichrist, so that the Wine is marred with the vessels; is not this an abomination? yea, the *Antichristian* stones have some of them the Ornaments of the *Re-man* Harlot upon them remaining.

5. Their Ministers have set maintenance.

6. Tythes, or a maintenance as ill: tythes were commanded by God, and never repealed; but this they have learnt of their tutors the *Anabaptists*.

7. Their Elders change yearly, which is not according to the Doctrine of the Apostles; what can our Church have worse than false governours?

8. They celebrate Marriage in the Church, is not this a foul fault? Is it not better to be married in the congregation with prayers and Gods blessing pronounced upon them by the Minister, than to be contracted privately, and entred into a book, as men do Horses in *Smithfield*?

9. They use a new censure of suspension which Christ hath not appointed; a great presumption, say they.

10. They receive unrepentant Excommunicants to be members of their Church, by which means they become the same body with them that are delivered over to Satan.

Thus

Thus these *Separatists* besmear the Church at *Amsterdam*; yea, they count it a great Apostasie for one of them so much as once to hear a Sermon in any of the *Dutch* or *French* Churches.

● Pretend
Scripture.

10. Pretend Scripture.

AND whereas they do pretend Scripture for their novelties, while the world standeth (saith a learned man) it cannot be shewed out of Gods sacred book, that he hath commanded any of these following :

1. Let all decisions, excommunications, yea, and ordinations, be performed by the multitude.
2. Let every assembly have a Doctor and a Pastor distinct in charge and office.
3. Let private Christians agree among themselves to set over themselves a Pastor chosen by themselves.
4. To this I may adde; where or when did our Lord take the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordain Ministers, to bind and loose? &c.

11 Blame
our congregations for
prophane-
ness.

II. They avoid our congregations as prophane.

ONE special cause of their separation they pretend to be the mixt congregations of men, holy and prophane, with whom they will not communicate, lest they should be defiled. You have heard of the resemblances that have been made of Gods Church: as namely, it is compared to a field, in which are some tares as well as wheat: to a net, wherein are contained bad fish as well as good: to a fold, having in it Goats as well as sheep: yet is not the field to be spoiled because of tares, nor the net to be broken because of the bad fish, nor the fold to be broken because of the goats: no, we are not to depart from any Church of Christ for any scandal given to us by the Members and professors therein, except for extreme

treame errors of Doctrine, or ungodly practices professed in it.

12. *The prophaneness of their Sect.*

12 *The prophaneness of their Sect.*

THIS fault they find with the Protestants of our Congregations, but how they have avoided this in their own Conventicles, Mr. *White*, Mr. *Johnson*, Mr. *Smith*, and many others will tell you, whose plentiful reports of their known uncleannesse, smother'd mischiefs, malicious proceedings, corrupt preachings, communicating with known offenders, bolstering of sins, and willing connivences, as they are shameful to relate, so they might well have stopt their mouths from excepting against our communion with the prophane.

To use some of Mr. *Whites* words, *These that pretend such sincerity of Religion, do abound above others with all kind of debates, malice, adulteries, cozenage, uncleannesse, so that (saith he) that W. C. complained that he had thought that they had all been Saints, but I see they are all Devils*, These are the assemblies to which they carry the poor souls whom they do seduce.

Mr. *White*.
Vid. prophanes
schism of the Brownists p. 27.
ibid. p. 27.

Extracted out of a letter of Master Whites the 20 of July.

I desire God to keep all people from such a Congregation, where Adulteries, Cousenages, and Thefts are in such abundance as in the English congregation of *Amsterdam*: that I speak not of Brokerage, of whores, and other filthiness, too too bad.

Feb. 1606
This Mr. White was my next neighbour Minister: Master Josiah Shute succeeded him in his Parsonage.

This is true, there is no Sect in *Amsterdam* (though many) in such contempt for filthy life, as the English are, viz. the *Brownists*, &c.

The Author of this Letter, Master *White*, was sued for slander by *Francis Johnson*, *Henry Ainsworth*, *Francis Blackwel*, *Daniel Studley*, *Christopher Bowman*, *Jane Nicholas*, *Judith Holder*, *William Barebones*, and *Thomas*

mas Bishop. But after Master *White* had brought in witnesses before the Burgomasters, who did testify, and upon their Oaths and depositions confirm, what Master *White* had written, he was discharged, and had charges given him by the Magistrates.

A brief discovery under the hand of the Secretary and seal of the City of *Amsterdam*.

1. Of some of the abominations daily practised and increased amongst the English company of the separation, remaining for the present at *Amsterdam* in *Holland*.

2. That they abound above all others, with all kind of debate, malice, adulteries, couzenages, and such other like enormities, &c.

The testimony of the Dutch Church concerning the Brownists, when as they sent their messengers with some questions to their Eldership, they received this answer from them; that they did not acknowledge theirs to be an Ecclesiastical assembly, or a lawful Church.

The Testimony of the Dutch Church concerning the Brownists.

Of the Magistrates of Amsterdam. Vid. proph. schism. p. 21.

The testimony of the Magistrates of *Amsterdam* concerning the Brownists, both of old, in their sute against Master *White*, and now in their late sute for their meeting house, when they sought to lay their action in the name of a Church, they were repelled by the Magistrates that are members of the Dutch Church; they would not receive complaint from them in the name of a Church, or in the name of an Elder, or a Deacon, but from private men; the Magistrates told them, that they held them not as a Church, but as a Sect.

n3. Their equivocating.

13 Their equivocating and palliating their wickedness. Vid. proph. schism. p. 26. Prophane schism. p. 251.

I Might here set down their equivocating and palliating their wickedness, as one *Geoffry Whitacres* of Master *Iohnsons* congregation, being found in bed with one *Iudith Holder*, another mans wife; for

which

which matter he affirmed that he did it not to satisfie his lust, but to comfort *Iudith*, being sickly, and to keep her warm; as though he had sought to perform a Christian duty of love, and not an action of uncleanness.

Again, when Mr. *Studly*, a chief Prophet of Mr. *Iohnson*'s congregation, was found hidden behind a basket in *Iudith*'s house, had this holy pretence, that he hid himself to see the behaviour of G. P. who came thither after him; he being an elder would be a watchful overseer.

Again, M. M. being in a whore-house, and creeping out at a window, the Elder D. S. excused him, alleging in his defence the example of St. Paul, *Acts* 9. 25. who was by the Disciples let down over the wall in a basket. *Ibid. p. 30.*

Mr. *Iohnson* sought to clear the uncleanness of a man found in bed with another mans wife; to diminish the sin, distinguished between lying with a woman, and in a woman.

And old Father *Brown* being reprov'd for beating his old wife, distinguished that he did not beat her as his wife, but as a curst old woman.

Also *Daniel Studley* went about to palliate his filthiness with his wives daughter, ungodlily alleging the holy Scriptures. *He did like Solomon who would know all secrets. propb. schif. p. 39.*

Let it not be offensive to the good Reader to see a child to vindicate the foul aspersions cast upon his Mother, from whom he had his souls spiritual birth and breeding, by setting forth by what manner of men his mother Church is scandalized.

14. *Blame the conversation of our Ministers.*

14 *Blame the conversation of our Ministers.*

Again, although in the visible Church the evil ever mingled with the good, and sometime the evil have chief Authority in administration of the Word and Sacraments; yet forasmuch as they do not

not the same in their own name, but in Christs, and do administer by his commission and authority, we may use their Ministry both in hearing the Word of God, and receiving the Sacraments; neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gift diminished from such as by faith rightly do receive the Sacraments administered unto them. The Scribes and Pharisees (saith our Lord) sit in *Moses* chair; all therefore what they bid you observe, do you, but not after their works, for they say and do not.

15 Ordination of our Ministers.

15. Except against our Ordination.

They except against our Ministers, because they receive their Ordination from Bishops.

To which I answer, we have our Ordination from Christ by Bishops and Clergy-men: and for this kind of Ordination by Bishops and Presbyters, we have the universal consent of the Primitive Church; by *St. Paul*, *Timothy* and *Titus* were ordained.

And this has been the practice of all the Christian Churches of the Universe, until the time that *Anabaptists* crept into the world.

But they will allege, that we have been Ordained by Antichristian Bishops, and therefore they conclude every action done by our Ministers to be Antichristian.

1. To which I answer; why is not the Ordination that our fore-fathers had from Antichristian Bishops, as effectual as the Baptism that was administered by them to our fore-fathers? Did ever any reformed Church rebaptize them that were baptized by them? And why should our Ministers be reordained more than rebaptized?

2. Indeed our Ministers being ordained by Bishops, and that by Protestant Bishops, such as *Crammer*, *Latimer*,

Latimer, and *Ridley*, who were holy Martyrs, who renounced all superstition, what exceptions can be taken against them?

Neither can they find any shelter under that noted text, neglect not the gift that is in thee by the imposition of the hands of the Presbytery, which learned Master *Calvin* expounds not of the men, but of the office, following herein *Hierom*, *Anselm*, *Haymo*, *Lyra*, referring it to the gift given him, which hath been the practice of the Church of *England*, and all Christian Churches in the world until the *Anabaptists*.

To conclude, let the *Brownists* confess our Bishops to be but Christians, which they cannot deny, and the Ordination of our Ministers will be lawful by their own rules: for if the Ordination of their Ministers by *Plebeian* Artificers be lawful, how much more is the Ordination of our Ministers by Bishops and learned Ministers qualified with learning and wisdom, and set apart to do the same?

16. *Brownists* Ordination.

16 *Brownists* Ordination.

BUT let them shew who devised their Ordination of Ministers; I dare say, not Christ, nor his Apostles, nor their successors.

What Church in the whole world can be produced, unless in case of necessity, whose conspiring multitudes made them Ministers at pleasure? what rule of the Church prescribeth it? what reformed Church ever did it, or doth practise it? what example warrant it? where have the inferiours presumed to lay their hands upon their superiours? It is an old policy of the faulty to complain first; certainly there was never Popish Legend a more errand device of man than some parts of this Ministry of theirs, so much gloried in for sincere correspondency with the first institution.

17 Their
singing of
Psalms.
proph schif.
page 10.

17. For their singing.

For their singing of Psalms it is almost left among them, for in Master Iohnsons assembly they had new rhimes, but in so harsh and hard a phrase, that the people knew not what they meant, so that they could not sing with understanding.

2 These being in use, and the copies being kept from the people, by that means singing of Psalms was kept from the people, and shut out of private houses.

3. Again, by reason of the uncouth and strange translation and meeter used in them, the Congregation was made a laughing stock unto strangers.

Master Daniel Studley pleaded for the continuance of those rhimes, the Congregation complaining of them: for (saith my Author) he had a good vein in making rhimes, especially filthy and obscene ones, which he taught unto little children his scholars, and to Mistresses May, who used in her house to sing such songs, being more fit for a common bawd, than for a person professing the pure separation. They object against all the Churches of *Amsterdam*, that they have Organs to modulate their voices in singing. Sure I am, the *Separatists* also had need of somewhat, as a Bagpipe, or somewhat never used by Antichrist to tune them, singing in their Conventicles like hogs against rain.

Here I might ask some questions, viz. why singing set Psalms doth not confine the spirit (we being commanded to sing with the spirit) as much as saying set prayers? and why the Brethren inspired with the Spirit, do not every day sing a new song, as make a new prayer, which are set prayers to the people? and why the people may not pray together with the Minister (as it was the custome of all *Christian Churches*) as sing together? And lastly, why Lay-men do not pray in the Church, as well as preach or prophesie in

in the Church ? do they not in forbidding the people to pray with their Minister, as the Papists do, in depriving the people of the Cup in the Sacrament, and that for the honour of the Priesthood ?

18. Of their Prophecying.

18 Of their
prophecying

AS the illuminated *Anabaptists* are called Preachers, so the fanatick *Brownists* take upon them to be Prophets, and to preach the word of God with all Authority publickly in their congregations : *St. Paul* asketh, *how can they preach except they be sent ?* and this standeth with good reason, every true Preacher standeth in Gods room, being the Lords Embassador to do his will : who dares do this unent ? These come not from the schools of the Prophets, but from mechanick trades, and sit them down in *Moses* chair as Embassadors of Jesus Christ, as Heralds of the most High God. These take upon them to reveal the secrets of the *Almighty*, to open and shut Heaven, to save souls. But to hear these fellows discourse of the holy Trinity, of Gods eternal decree, and other deep points of Divinity, you may hear the mad men in *Bedlam* prate as wisely as they. May not Almighty God say to these mad prophets, *what hast thou to do to take my words in thy mouth ? &c.* Of their confused preaching, or rather prating, hear *Mr. Simpson* complain, and especially of the prophets in *Mt. Ainsworths* Church. For our manner (saith he) of meeting upon the Lords day, it is with such a confusion and contradiction with one another, that our profession of separation, may be overthrown by it ; For example, *Thomas Chechi* in his Prophecie, witnessing against *England*, their Ministry is *Antichristian*, and being so, cannot beget true faith ; and where there is no true faith, there is no true salvation ; a fearful sentence in my judgement. Again, our beloved, *Mr. De Cluse* in his prophecie laboured to prove
G
sepa-

Separation from a true Church for any corruption, obstinately stood in this Doctrine, was by another in prophesying there shewed to be absolutely contrary to the place, *Rev. 2. 24.* which how unsoundly it was concluded by our teacher, was then observed by many; also it was since by another delivered in the way of prophetic, that even among our selves did reign many sins; as namely, fulness of bread, pride, and idleness; fulness of bread, in that they were not satisfied with neither temporal nor spiritual food; pride, in that many did strive to go beyond their calling; idleness, in that many were negligent in their callings. If these things be so, and be not redressed by the admonition of this prophetic, we must (according to Mr. De Cluse his Doctrine) make a new separation. How oft both the brethren except against one anothers prophesying, by which much heart-burning and strife is kindled between them? These things being well considered, I pray you well to mind whether this new way of prophesying on the Lords day can be for the edification of the Church or not. For this new prophesying of the Lay people, read a Treatise newly set forth by *Gulielmus Apolonij.*

19. *They will use no set forms of prayers.*

19 Blame
set prayers.

THEY find fault with set forms of prayers, and this also they learnt of the *Anabaptists*, who having burnt all the Books in *Munster*, and in the Dominions of King *Iohn of Zion* (except the Bible) were compelled either to pray without book, which they call praying with the spirit, or not at all; moreover the *Anabaptists* were so ignorant, as *Lambertus Hortensius* reporteth, that among the numerous multitude of them, there was not one found (as it was credibly reported) that could read. So they being not able to pray within book, but all without book, they have with the *Brownists* invented divers Arguments against set Prayers.

They pretend set prayers to be a device of Man, a muzzling

muzzling of the spirit, a nurse of idleness, and a means to neglect the graces of God that are in them; whereas they pretend extemporary Prayers to be the work of the spirit; whereas rather thereby they muzzle the spirit of the people, being tyed to the extempore and crude prayers of the Ministers.

Yea, the *Brownists* go far beyond the *Anabaptists*, affirming set Prayers to be abominable in the eyes of Almighty God.

To this I answer; whatsoever God hath ordained, is neither abominable nor loathsome to him; but God hath ordained set prayers, therefore they are not abominable nor loathsome.

That God hath ordained set prayers, see *Nam. 6. 23, 24.* *Ye shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee, the Lord make his face to shine upon thee, and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace.* Again, *Deut. 26. 5.* *And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my Father.*

The 90 Psalm is a prayer, even the prayer of Moses, and used in the Jewish Church, as we use the Lords Prayer.

All the Psalms of David (except some that are Doctrinal) are Prayers, and have been, and shall be read in the Church of God, maugre all the Hereticks and Schismatics in the world.

In the Gospel are many set prayers daily read in the Church; What, are all these abominable? All the ancient Churches in the world, planted by the Apostles, have set prayers; as the Greek Church to whom St. Paul preached, the Indians to whom St. Thomas brought the light of the Gospel; the Ethiopians to whom St. Mark brought the knowledge of Christ; the Muscovites, who affirm, that they received the truth from St. Andrew: these with all ancient Churches have set Prayers: their Liturgies are to be seen.

Yea all the reformed Churches, the Dutch, the French, the Danish, the Swedish, the Scottish, &c. have set prayers, only these Sectaries will speak to God *extempore*.

In my *Christianography* you may see divers Liturgies: as a Liturgy attributed to Saint *Iames* first Bishop of *Ierusalem*, set forth by *Victorius Sciaticus* the *Maronite*. The Apostle *Iames* was commonly called *Iacobus Liturgus*, that is, *Iames* the service-maker, which beginneth, *O Lord do not despise me defiled with the multitude of my sins*.

Again, the service the *Muscovites* use, taken out of the Commentaries of *Sigismund Liberus*.

The *Ethiopian* Liturgy or Service, written by *Francis Alvares*.

The *Copts* Liturgy set forth by *Kircherus*.

The *Armenian* Service set down by *Odoardus Barbosa*.

The *Armenian* Service set down by *Peter Bellonius*, lib. 3. cap. 12.

The Liturgy of *Severus* sometime Patriarch of *Alexandria*, written in Syriack, and translated into Latin by *Guido Fabritius*.

But to shew you a pattern of some of their new prayers: one of them cryeth out in his prayer: *O Lord thou knowest good Lord, that we never had the truth preached among us till now, &c.* Whereas the Doctrine of the Church of England is Gods truth, as the learned assembly of Divines do testifie, howsoever in our Discipline there may need reformation.

Another cryeth out in his prayer: *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerful, unprofitable, &c.* This spiritual prayer was made for my self, in my own Church, in my own Pulpit, in my own hearing.

To conclude this with the counsel of the holy
Eccl. 5.1. Ghost: *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God, for God is in the heavens,*

heavens, and thou art in the earth; therefore let thy words be few: for as a dream cometh by the multitude of business, so the voice of a fool is known by many words.

20. They quarrel at the Lords Prayer.

But what need I complain of their blaspheming of set prayers? whereas our Lord taught his Disciples a set form of prayer, the perfectest and exactest of all that can be made, it being compiled by the Son of God who is the wisdom of the Father. For perfection, it containeth all that can be asked, or prayed against. For acceptation, it containeth the words of Christ the Son of God, in whom the Father is well pleased.

These Sectaries quarrel at this prayer, and will not say it: as *Barrow* and *Greenwood* affirm it to be abominable, and as loathsome to God as swines flesh to a Jew.

Apollinarius the Heretick equall'd his songs with holy Scriptures; but I never heard of any Heretick that prefer'd his own works before holy Scripture. Do not these Hereticks prefer their own prayers before our Lords? if our Lords prayer be better than theirs, why do they not say it according to our Lords commandment? *Luke 11*. Or if they will pray after the same manner as is commanded, *Mat. 6*. why do they use so many vain repetitions, there by him forbidden.

I have read that *St. Peter* used no other prayer at the Communion, but this prayer which his Master taught him: and the Greeks in *Calabria* used the same: But now it is not used by some at the Ministration of the Sacrament. I am sure this prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect form which our Lord hath left us, or pray at least wise after that manner, not using vain repetitions by him forbidden, as before.

12. Of the Tyranny and ill usage of some to their Wives and Servants.

*vid. The
prophane
schism of
the Brown-
ists, with
the impie-
ty, dissent-
ion, lewd-
ness, and
abhormina-
ble vices
of that
impure
Sect.*

Many there be that are taken in the Byars of this prophane Schism, that wish they had never met with the separation of that Schismaticall body, and would flye, so that they might escape without excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as muffle against it. You may read in the Book called (*The Prophane Schism of the Brownists*) how cruelly also they used their Servants for not doing their tasks : as some they hang up by the hands, and whip them stark naked, being women grown : yea they spare not their Wives, but correct them. Read the story of Studley and Mansfield. It may be they learnt this of their Patriarch, Father Brown, who would curstly correct his old wife, as before.

There are divers sorts of separatists.

There are divers sorts of these Sectaries, for every day begets a new fancy or opinion; it faring with them usually as with all other Hereticks, who having once forsaken the truth, wander from one error to another : as Mr. Smith one of their Grandees, from a Protestant turned Brownist, and from a Brownist he turned Anabaptist ; yea, a Sebaptist, and re-baptized himself.

Brownists.

The first sort of Separatists affirm the abominations of the Church of England to be so great, that they will not come within their Church doors to hear any of their Ministers, but tye themselves wholly to their own Conventicles. The root of this Sect was one Mr. Robert Brown, before named : from whom are risen many Sects, for every day begets a new fancy and conceit. They say that England was once the Lords wife, but that he hath given her a Bill of

of divorce and put her away. These deny all communion with her, but private communion they hold lawfull with her members.

As for the antient company of *Brownists* that were under the feeding of Mr. *Brown* himself, they were swept away as dung by the testimony of *Matter George Johnson*, and not one of them left alive that continued faithfull, but became Apottates.

The second sort of separatists may be called *Barrowists*, from their protomartyr *Barrow*, whose censures are more desperate than the former, who say that the Church of England is *Sodom*, *Babylon*, and *Egypt*, and that she was never the Lords wife, nor he her husband; but that she is at the best a murdering step-mother: Therefore they say, what communion hath light with darknesse? Christ with Belial? believers with infidels? And therefore they proclaim the former Sect (for not judging the Church of *ENGLAND* so desperately as they judge her) to be partakers of her adulteries, and that they must receive of her Plagues.

Of this Sect *Barrow* was the Father, afterwards *Greenwood*, *Brewis*, *Bois*, *Rutter*.

A third sort of *Brownists* did arise from one Mr. *Wilkinson*, whose disciples in a short time grew so strong in the Spirit, that they stoutly affirmed that they were Apottles, as *Peter*, and *Paul*, and the rest, and therefore deny communion with all others that will not give them that Title.

A fourth sort of *Brownists*, who say that there is not any one true Church in the World but themselves, because they say, that they are married to Christ by that one true baptism which consisteth of persons confessing of faith and their sins, and all other Churches that baptize Infants are but Synagogues of Satan, and have never made covenant with Christ, and therefore they call all other the *Brownists* for retaining the baptism of children as very a Harlot as

Rome or the Church of *England*. So name they the *Brownists*, *Romes fair Daughter*, and proclaim that all that will be saved, must come to them to be rebaptized, and condemn all other worship to be Antichristian, divellish, and obnoxious to the wrath everlasting. Of these there are many Sects and Heresies, as you shall find in the description of the *Anabaptists*. Many other Sects of separatists there are, as the *Johnsonians* and their tenets, who commenced a sute in *Amsterdam* against the *Ainsworthians*, for their meeting house or Synagogue granted to the *Brownists*, after the rending of that Conventicle asunder. The *Johnsonians* pleaded the Synagogue belonged unto them, they being the antient *Brownists*: the *Ainsworthians* answered, that the house belonged unto them, they being the true *Brownists*, because they held the antient faith upon which their Church was grounded, from which Mr. *Johnson* and his company had fallen into Apostasie, and therefore could not be the true Church; and they set forth a writing of the Articles forsaken by Master *Johnson*.

Robinsonians.

I might speak also of *Robinson* and his company: which *Robinson* protesteth against both the former, affirming Mr. *Johnsons* company to be bastardly runagates, miserable guides, engrossers of the keyes, arrogant *Ziakiars*, laying the corner stone of *Babylon*, *Lucians*, or scoffing Atheists, Schismaticks, making the Church of God a cipher; a hang-by wanting an honest heart, like Chancellors and Officialls captivating of the Church, either marked servants of the Pope, or such as care not what they say for some present advantage, using a power more execrable and accursed.

Mr. *Smith* and his Disciples do at once as it were swallow up all the separation besides, protesting against their false constitutions, false worship, false Ministers, and false Governours.

I might here also set down the Heresies of Mr. *Thomas*

Thomas Lemar, described by Mr. Paget with this Title.

The Monster of Lemarism.

THIS Monster is set down with seven heads.

1. *Mahometanism*, in that *Lemar* denied the holy Trinity and eternall Godhead of Christ.

2. *Judaism*, in affirming that Christ should come shortly in his own person to reign here upon Earth.

3. *Papism*, affirming that a meer creature may be worshipped.

4. *Lutheranism*, in maintaining the Doctrine of Consubstantiation.

5. *Anabaptism*, in affirming that Christ took not flesh of the Virgin *Mary*.

6. *Libertinism*, in holding that there is no visible Church upon earth.

7. *Brownism*, in holding the Doctrine of separation. Who can reckon up their Opinions, they shifting dayly? Master *Hancor* will have a separation alone.

To confirm their several sects and divisions among themselves, I might set down their uncharitable cursing one of another; not to speak of the manifold curses that flew abroad in Mr. *Barrow*'s time, nor yet of the manifold curses which the company of *Brownists* remaining in *London* have oft laid upon one another: consider but those that remain in the low countries.

Their cursing one another.

Mr. *Johnson* and his company are now accursed and avoided by Master *Ainsworth* and his company, Master *Ainsworth* and his company excommunicated by Master *Johnson* and his company.

Mr. *Smith* and his company are rejected both of Mr. *Johnson* and Mr. *Ainsworth*.

Prophane schism.

Mr. *Robinson* and his company holding M. *Johnson* and his to be in Apostasie.

P. 63.

And

Prophane
schism.
p. 64.

And Mr. *Johnson* him again, for taking part in his Schism against him: and by this reckoning, where is almost one of them free from the curse? As for those stragling *Brownists* that walk alone, as they avoid all, so they are avoided and rejected by all the rest: is not this (saith my author) a cursing and cursed Sect?

23. Schism a great sinne.

Schism a
great sinne.

I Could by way of counsell advise these *Separatists* who forsake the Church to consider how great a sin schism is, viz. greater than murder; a murderer killeth one man or two, but a schismatick goeth about as much as in him lyes to destroy the Church of God.

Is not the departing from the Church of *England*, a departing from the Church of God? let them consider the Church of *Corinth* had many faults in it, as many as the Church of *England* hath, and as great ones too; and yet was Gods Church for all their faults. St. *Paul* blames some there for their civill jars impetuously, they transferring them and their sutes to the courts of Infidels, *1 Cor. 6. 7.* Others for their wicked connivence and indulgence towards the incestuous: *1 Cor. 5.* Others for their vile prophaness in their sacred assemblies: *1 Cor. 11. 32.* Yea, others for Heresie: *1 Cor. 15.* Would any *Brownist* think this to be the Church of God, but a synagogue of Satan? If our Apostles were alive now, (in which time more light hath appeared) he should be taught by Father *Brown*, and his disciples, to give the Church of *Corinth* a new title, and not *Paul an Apostle of Jesus Christ to the Church of God in Corinth.* But the example of Christ himself writing to the seven Churches of *Asia*, may be our best direction, charging five of them with several faults, and with crimes of a large size, yet he doth call them Churches.

Moreover

Moreover, is not the forsaking of the Church of God, a forsaking of God himself?

And lastly, is not excommunication one of the greatest punishments of the World, by which a man is cast out of the Church? St Paul calls it a giving to the Devill; and do not they in their separation cast themselves out of the Church, and give themselves to the Devill? the Lord enlighten them.

24. How these Sectaries have been punished.

FIRST *Brown* their Patriark was taken and laid in the Gaol, and his disciples were made to flye: *Bolton*, *Chro. pag.* whom some would make their Author, dyed as *Judas* 765. did; *Henry Barrow* Gent. *John Greenwood* Clerk, two of the authors of this opinion that set Prayers are abominable: *Daniel Studley* Girdler, *Saxio Billet* Gent. *Robert Bowly* Fishmonger, were indicted of Felony at the Sessions Hall without Newgate, London, before the Lord Maior, and the two Lord chief Justices of both benches, and sundry of the Judges, and other commissioners of Oyer and Terminer: the said *Barrow* and *Greenwood* for writing sundry seditious books, tending to the slander of the Queens Majesty and state; *Studley*, *Billet*, and *Bowly*, for publishing the said books; on the three and twentieth day of *March*, they were all arraigned at Newgate, and found guilty, and had judgment: *Henry Barrow* and *John Greenwood* on the last of *March* were brought to Tyburn in a Cart, and carried back again, and were afterwards hanged on the sixth day of *April*.

And about the same time one *Penrie*, a Welch-man, *Hovv.* a principal penner, and publisher of a book called *Chro. pag.* *Martin Mar prelate*, was apprehended at *Stebben* 766. *beath*, and committed to prison: in the month of *May* he was arraigned at the Kings bench at *Westminster*, condemned of Felony, and afterwards conveyed

veyed from the Gaole of the Kings bench in South-
mark to St. Thomas Waterings, and there hanged :
Elias Thacker was hanged at St. Edmunds-bury in Suf-
folk on the fourth of June ; and *John Copping* on the
first of the same month, for spreading of certain se-
ditionous books, penned by one *Robert Brown* against
the book *of Common Prayer established by the
Laws of the Realm, their books as many as could be
found, were burnt before them : Examples how this
sect was suppressed in Queen *Elizabeths* time are ma-
ny. They that would know more of these Sectaries, let
them read these books following.

First a book called a discovery of *Brownism*, or a
brief declaration of the errors and abominations
daily practised and increased among the English
company of the separation, remaining at this present
at *Amsterdam* in *Holland*, by Mr. *White*.

A Book called the raising of the foundation of
Brownism, by S. B. Printed by *Henry Windet*.
1588.

A plain declaration that our *Brownists* be full Do-
natists, by comparing them together from point to
point, out of the writings of St. *Augustine*, by *George*
Gifford a Minister of Gods word at *Malden*.

An apology of the Church of *England* against the
Brownists, written by Doctor *Hall*, now Lord Bishop
of *Norwich*.

Matther Bernards separatists Schism.

The prophane schism of the *Brownists* or *Separatists*, with the impiety, dissentions, lewd and abhomi-
nable vices of that impure sect, discovered by *Chri-*
stopher Lawn, *John Fowler*, *Clement Sanders* and *Robert*
Bulward.

Item. A book called the shield of defence : writ-
ten against *Matther de Lelase*, in defence of *Matther*
Brightman, Printed 1612.

25. Mr. Thomas Scots description of a Brownist.

THE Chameleon is in *England* a Familist, at *Amsterdam* a Brownist.

He lives by the air, and there he builds Castles and Churches ; none on the earth will please him : he would be of the Triumphant and glorious Church, but not of the terrene militant Church, which is subject to storms, deformities, and many violences and alterations of time : he must find out *Sr. Thomas Moores* Utopia, or rather *Plato's* Community, and be an Elder there. In this point, and that of resisting civil Governours, he seemes the same with the Romish Catholick. But they are tyed onely by the tails like *Sampsons* Foxes, their heads like *Janus*; look divers wayes, they are Boufefewes, and carry betwixt them a firebrand to enflame all Christendome : thy have in their imaginious an Idea of such a Church, and such keyes as the Romanists madly boast they possesse : but they will not have them the same, not to resemble their foolish Alchimiſts : they are both seeking a Philosophers stone, and neglecting the true Elixar the corner stone, they boast to build gold on the foundation, when what they daub on, is adulterate stuffe beside the foundation : they begger themselves in seeking for wealth abroad, whilst at home they neglect that pearl of inestimable price, for which the wise Merchant gives all that he is worth. If ever I could hear Papiſts cleer the Pope from being Antichrist, and prove he must be one singular person, I would then believe that he should not spring from a Jew of the Tribe of *Dan*, as they fable, but from a promiscuous conjunction betwixt two fugitives to *Amsterdam* and *Rome*.

Scots description of a Brownist.

26. Of the semi-separatists.

Of the
semi-sepa-
ratists.

THESE halt between two opinions, they are neither wholly for the separation, nor wholly against it. Master Jacob is said to have been of this Sect, who are also called *Jacobites*; and therefore in his writings we find that he disliked our Church government: but in his declaration he affirmeth; although (saith he) I know they of the separation be very far from being so evil, as commonly they are held to be, yet I deny not but in some matters they are straighter than I wish they were. Howsoever in the point of separation, I for my part never was, nor am separated from all publick communion with the congregations of *England*. I acknowledge therefore that in *England* are true visible Churches and Ministers accidentally, yea such as I refuse not to communicate with. For his coming to our Church, I heard once a Minister complain to me of Doctor *Bancroft* Bishop of *London* for not doing that justice that he would have had him to do upon Mr. *Jacob*, of whom he had complained, (as far as I remember) for not kneeling at the Communion. This Minister having prosecuted his complaint, and finding nothing done against Mr. *Jacob*, went to the Bishop, telling him what a great deal of pains he had taken in vain, and asking of the Bishop what he would counsell him to do, who had him go home and trouble not himself, but leave such things to his Church-wardens.

There is a sort of *semi-separatists*, that will hear our Sermons, but not our Common-prayers: and of these you may see every Sunday in our streets, sitting and standing about our doors, who when the Prayers are done, rush into our Churches to hear our Sermons.

Of the Independents.

1. *Why called Independents.*
2. *Their Original.*
3. *Some of them write and speak against Churches.*
4. *Some against Tithes.*
5. *Would have no set Prayers.*
6. *Refuse the Lords Prayer.*

1. *Why called Independents.*

BECAUSE they teach that every particular Congregation ought to be governed by its own particular Laws, without any depending of any in Ecclesiastical matters, without obligation to acknowledge Classes or Synods for its Government and conduct. They call themselves the Congregational Government, as I read. These Appellations I heard not of when I began to write this Treatise. The Author of the *Antidote against Independencie* affirmeth, that by establishing this Government, instead of suppressing Prelacy, we should erect in our Kingdome 9324 Prelates, viz. in every Parish one.

2. *Their Original.*

THE first man of note that held their opinions (as Master Edwards writeth) was one Master Robinson, who leaving *Norwich* male-content, became a rigid *Brownist*; but afterwards by conference with learned men, he was brought to some moderation, and writ a book recanting some of his opinions. This man dying, many of his Congregation went from *Leyden* unto *New England*, and planted at new *Plymouth*, whither they carried Master Robinsons opinions, which spread far there, and by Letters also and other

other means were conveyed into Old England; and to this purpose he citeth a Letter of Maltex Cottons.

Answer to
the Apolo
getical
Narration,
p. 204, 205

As the *Brownists* (saith Mr. Edwards) growing up, and out of the *Anabaptists*, did refine *Anabaptism* in many things, so the *Independents* have refined *Brownism* from the grossness and rigidness of it in some things.

And yet in separating from Gods Ordinance because of our mixt Congregations; in setting up a Church against a Church; and in other things do they not with the *Brownists* make a rent in Christs mystical body?

3. Enemies to our Church.

The seventh Vial
opened.

THESE *Independents* with the *Brownists*, are enemies to our Churches, the glory of our Nation, the monuments of the piety of our fore-fathers, builded to the honour of Almighty God, and for his service. They call them Steeple-houses, as you may read Mr. Cotton in one of his Sermons upon the opening of the seven Vials affirmeth.

Iehosaphat (saith he) took away the High places and Groves out of *Iudab*, 2 Chron. 17. 6. So when the zeal of God listeth up the hearts of the people, then they will not endure a consecrated place in all the world where they come; and when the seventh Vial is powred out, the Earth shall be full of the knowledge of God: Then all the Chapels of Ease, Churches of States, and Temples of Glory, where the world hath been deluded, they will not leave a stone upon a stone that shall not be thrown down; though now in some places you may not pass through with a burthen, nor look upon the wall thereof. The zeal of the Lord of Hosts will blow them up, these places will be laid open to the rest of the streets, and become but common soil, they will not be regarded, but trampled upon, &c. I am informed that some preach this Doctrine among us.

4. Rain

4. *Ruin Learning.*

AGain, to overthrow Learning, they would overthrow the maintenance, *viz.* Tythes, appointed by Almighty God for the maintenance of his service; as he appointed a certain time for his service, so a certain part for the maintenance of his service, *viz.* A tenth part, which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The persecution of *Iulian* the Apostate is affirmed to be greatest of all other: For whereas in other persecutions they kill'd the Priests, *Iulian* taking away the maintenance from Gods service, did *occidere Presbyteriam*, the whole Order.

When I first heard of the name of *Independency*, I confess I could not well mislike it, knowing the poverty of many Livings within the wals of *London*, and the dependency of the Ministers, being not able to subsist without the charities of the people.

And for example, among others the Tythe of a Parsonage, of a learned Doctor (who is accounted one of them) not to be worth above 20 l. *per annum* towards all charges, and divers others to be of small value: I could not well blame them, if renouncing their Tyths, they have devised some other way to subsist.

In time of Superstition the said Living is reported to have been worth two hundred pounds *per annum*, by reason of a gang of silly women with child to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perswaded that she could give them easie labour. Other Churches had their working Saints that relieved their Parsons, as one could make barren women fruitful, &c. And for this cause the poor Livings in *London* were so highly rated in the Subsidy. And whereas one man had heretofore many Livings,

H

which

which is now prohibited; as my Predecessor had three, *Albans* the great, the *Temple*, and *Edmunds* within the Line of Communication: And also our vails for Burials and Christenings is in a manner ceas'd, which were a great help too. Should I blame the poor Ministers to devise some means to have a being? but whereas they gather Congregations among us who are as poor as themselves, getting our fattest sheep from us, and for other causes, I like it not.

5. Allow no set prayers.

They allow no set prayers. The Jews used set prayers, *Iohns* Disciples used set prayers, and Christ gave his Disciples a set form of prayer, which all Christian Churches in the world generally use. Mr. *Calvin* allegeth three reasons for the maintaining of set prayers. First, to provide for the weakness of some Ministers. Secondly, that there might be a general consent and agreement in all Churches. Thirdly, to cross the liberty of some Ministers, who affect novelties: and therefore it becometh to have a set Catechism, a set form of administering the Sacrament, a set form of publick prayers.

For taking too much liberty in their praying, I have had too much sense, being deprecated or execrated by some of them, yea, even in mine own Church, in my own Pulpit, and in my own hearing, as before.

One of the
characters
of the in-
dependents.

6. Use not the Lords Prayer.

Again, some of them will not use the Lords Prayer, preferring their own before it. If the Lords Prayer be more perfect than theirs, why do they not use it, but abuse the people, using their own imperfect prayer, and omitting our Lords perfect prayer commanded by him to be used?

I have heard that *Apollinaris* the Heretique equalled

led his writings with the holy Scriptures, but preferred them not, as these seem to do, in omitting Christs prayer commanded to be used, and using their own, as before.

To conclude, my prayer to God is, that God would give them grace to use their gifts that he hath given them to edification, and not to make a rent in his Church.

The common tenets of the *Independents*, you shall find enumerated by Mr. *Bailly*, in his learned dissuasive from the Errors of this time: some of which I will briefly set down.

They acknowledge the reformed Churches for true Churches, and yet separate from them all, refusing all Church-communion and membership with any of them.

They can take into their Churches without scruple, *Anabaptists*, *Antinomians*, who both in life and doctrine have evident blots, so that they be zealous and serviceable for their ways.

They preach and pray in our Churches as they would do among Pagans, only as gifted men, to gather materials for their new Churches.

They take the power of gathering and erecting Churches, both from the Magistrates and Ministers, placing it only in the hands of a few private Christians, who are willing to make a Church-covenant, and this power they give to seven or three: and to these they give power of election, ordination, deposition, excommunication, even of all their officers, and final determination of all Ecclesiastical causes.

The common tenet of *New England* is, that the people alone have all the power, and that where there is cause, may excommunicate all their officers.

The Synod of *New England* maketh not only the fraternity, but, (as they speak) the sorority to be the subject of the private power of the keys. My Author writeth that a woman was founder of Mr. *Simp-*

I marvel why they say Pauls prayer. The grace of our Lord Jesus Christ, the love of God the Father, &c. and not say the Lords Prayer.

sons Church at Rotterdam, and that a woman led away Mr. *Cotton*, and with him a great number of the best note in *New England*, towards the vilest errors, and to the brink of a new separation: Yet none in *Holland* did ever give unto women power of debating in the face of the congregation, determining Ecclesiastical causes, in which our *London Independents* exceed all their brethren.

Some of them permit private men to celebrate the Sacraments.

If negligent officers do not censure their own members, all the Assemblies in the world may not attempt to censure any of them, although they do corrupt a whole Nation with vile Heresies or gross vices.

The *Independents* do advance their fancies to as high a pitch as the *Brownists*: They put in these things, the very Kingdome of Christ, and all their opposites, they call enemies to Christs Kingdom: They allow *Independents* to be a beginning, and a part of that glorious Kingdom, which Christ for a thousand years is to enjoy upon earth.

Concerning the worship of God, and other heads of Divinity, whatsoever crotchets the *Brownists* have fallen into, the *Independents* punctually follow the most and the worst of them.

For the marriage blessing, they applaud the *Brownists* Doctrine; they send it from the Church to the Town-house. The prince of the *Independents* Ministers now at *London*, have been married by the Magistrate.

Concerning Divorces, Mr. *Milton* permits a man to put away his wife upon his meer pleasure, without any fault in her, but for any dislike or disparity in nature.

Mr. *Goring* and his company teach, that a woman may put away her husband if he will not follow her in a new Church way which she pleaseth to imbrace. They

They are against all Church Directories, the Circumstances of Gods worship, the common names of the dayes of the week, the months of the year, of many Churches or Cities of the land are as unlawful to them as to the *Brownists*.

All Tythes, and set maintenances of Ministers they cry down; but a voluntary contribution for the maintenance of all their Officers they press to a high proportion with the evident prejudice of the poor.

In their solemn worship oft times they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalm, and another to bless the people.

In ordering the parts of their worship, they take it for an Apostolike constitution to begin first of all with a solemn prayer for the King, and the Church, applying the words of the Apostle against the meer scope of the Text.

After the Prayer, the Doctor proceedeth to read and expound.

In preaching they differ from the *Brownists* and us, and joyn with the Popish Monks, who will not be tied to a Text.

About Prophesying after Sermon they agree with the *Brownists*, permitting any man whom they take to be gifted, publickly to expound and apply Scripture, to pray, and to bless the people.

When the exercise of Prophecie is ended, they use an ordinance of questioning the Preacher and Prophets about any point of Doctrin.

For Psalms, some will have none at all in the time of publick judgements, others will not permit women to sing in the Church. At *Arnheim* they had a singing Prophet, who singed an Hymn of his own making in the midst of the silent congregation.

They grant the lawfulness of set prayer in divers places; yet at *London* their practice is constantly to forget the Lords Prayer.

They will have none to be baptized but the children

of their own members, by which they put all *England*, but a very few, into the estate of Pagans.

They open a door to Anabaptism. 1. Requiring in all that are to be baptized, a real holiness, which in no Infant with any certainty can be found. 2. They esteem no baptized Infants to be members of their Church, before they have entred into their Covenant. 3. They account *Anabaptism* a tolerable error, contrary to the practice of *Brownists*, and their Brethren of new *England*.

They participate with none of the Reformed Churches in the Lords Supper, as before.

They do not communicate once a month as in New *England*, but once every Lords day; too much like the daily Masses of the Church of *Rome*.

They have no preparation of the Flock before, no Sermon in the week before, nor as much as warning nor catechising among them.

When they come to the action, there is no more but one little discourse, and one short prayer of the Minister all the time of the participation. There is nothing in the congregation but a dumb silence, no reading, no exhortation, no Psalm.

The New *English* do account sitting at Table not only to be necessary, but to be part of our imitation of Christ, and a Rite significant: but the Independents at *London* do vehemently contend for the needlessness of any to come to the Table. The *Brownists* of *Amsterdam* have no Table at all, they send the Elements from the Pulpit by the Deacon to the congregation.

They teach all outward signs of worship in the time of the administration to be Idolatry, and hereupon declare the necessity of all men to keep on their hats.

After the Worship is ended, the congregation is not dismissed, but be present to hear, judge, and avow at every act of Discipline.

They

They are much for private meetings, in which they usually frame the members of other mens Congregations into their new mold, which the *Brownists*, and they of New *England* have relinquished, having felt the bitter fruits of such meetings.

They flatter the Magistrate, and slander the Reformed Churches, without cause.

Some of them are for the abolition of all Magistracy, denying them any power over the godly, and others have denied the lawfulness of Magistracy.

They give to their Ministers power to sit in civil Courts, and to voice in the election of Magistrates.

They offer to persuade the Magistrate contradictory Principles according to their own interest. In New *England* they persuade the Magistrates to kill all Idolaters and Hereticks, even whole Cities, men, women and children: But here they deny the Magistrate all power to lay the least restraint upon the grossest Idolaters, Apostates, Blasphemers, or the greatest enemies of Religion.

To conclude, *Independency* is much more dangerous than *Brownism*, some of them have a touch of the *Arminianism*, in the real sanctification of all baptized Infants; others of the *Enthusiasms*, in their contemplation of God without Scripture; others of the *Libertines*, blaspheming God as the Author of the sinfulness of sin, of the *Arminian* reprobation. A fourth hold *Antinomian*, *Montanistick*, and *Familistick* Tenets; the whole City hath been filled these many years with the noise of *Socinianism* of a sort, many of them are passionate for a full liberty of all Religions in every State. The Apologists declare that they would have none cast out of the Church for Errors which are not fundamental, and how far they can extend this Principle, who knoweth? It would seem that all the errors before named, which do, or have lodged in their prime Leaders without any censure to this day, must be taken within the

compass of errors tolerable. And Arminian, Socinian, Anabaptistick, Antinomian, Familistick, Enthusiastick Errors declared not to be fundamental, and tolerable in a Church.

What shall we say of most of the Popish Tenets that are no wayes so gross? *Spalata* and others have gone about to prove that none of all the Popish Errors were fundamental: And the Remonstrant Apologists labour to free the greatest Heresies, such as Arrianism of old, and Vortianism of late, from that infamy.

An extract of the Acts of the National Synod of the Reformed Churches of *France*, assembled by the Kings permission at *Charenton*, Anno 1644. 26 Decemb. and dayes following.

UPon what hath been reported by the Commissioners of the Maritime Provinces, that divers coming from Forein Countries, and who go under the name of Independents, because they teach that every particular congregation ought to be governed by its particular Laws, without any depending of any in Ecclesiastical matters, and without any obligation to acknowledge the Authority of Colloquies or Classes, and Synods, for its Government and conduct, settling their abode in this Kingdom, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken; The Assembly fearing, lest the contagion of this poyson gaining ground insensibly, should throw trouble and disorder among us; and judging the said Sect of Independents to be not only prejudicial to the Church of God, in so far, that it endeavors to bring in confusion, opening a Gate to all kind of Singularities and

and Extravagancies, and taking away all means of any remedy to the evil, but also most dangerous to the State, where (if it had place) there might be as many Religions set up, as there be Parishes, or particular congregations, doth enjoin to all the Provinces, and particularly to the Maritimes, to take heed that the evil take no foot in this Kingdom, to the end that Peace and Uniformity as well in Religion as in Discipline may be inviolably preserved; and that thing be brought in among us, which may alter in any kind the service due unto their Majesties.

Garrissole Moderator.

Basnage Adjoint.

Blondel Secretary.

Le. Coq. Secretary.

You may read Doctor *Stewards* Book, wherein is set down the judgement of the Reformed Churches of *France, Switzerland, Geneva, &c.* Concerning *Independents*, who condemned them with an unanimous consent.

Of the Familists.

THis Sect of the *Family of love*, is one of the most erroneous and dangerous sects that ever was.

The *Family of love* are so called, because they will admit none common among them; their love is so great, that they may join with any congregation, and live under obedience to any Magistrate, be he never so ungodly: and therefore to curry favour with all, they have some opinions agreeable with all in some things. They agree with the *Turks* in some things, with the *Jews* in some things, with the *Donatists*, *Pelagians*, *Libertines*, *Arrians* and *Anabaptists*: in many things with the *Papists*, in few with the *Protestants*.
In

In describing of this Sect I purpose to
set down,

1. *Their Original or Authors.*
2. *Their horrible blasphemies.*
3. *Their confession of Faith or Creed.*
4. *Their conversations.*
5. *Their several sorts.*
6. *How to discover one of this Sect.*
7. *The abjuration of certain Familists at Pauls Crosse.*

The History of David George is written by his Son in Law Nich. Bleldick, and published by Jacob Beeb, Printer at Daventry, 1633. His doctrine is set down in 31. Artic. in the same Book.

THe first Author was one *David George* of *Delfe*, who fled out of *Holland* to *Basil*, giving it out that he was banished out of the Low countreyes, he changed his name, called himself *John of Bridges*, affirmed that he was the right *David* that was sent from God, and should restore again the Kingdome of *Israel*. He wrote divers books, as one called the *Wonder-book*, he broached his damnable heresies, as,

1. All the Doctrines taught by *Moses*, the Prophets, and Christ himself, were not sufficient to salvation, but only to keep the people in good order till the coming of *David George*: but his doctrine was able to save all those that put their trust in him.

2. That he was the right *Messias*, the beloved Son of the Father, not born of the flesh, but of the holy Ghost, and that when Christ was dead according to the flesh, the spirit of Christ was left by the Fathers appointment untill the coming of this *David George*, and given to him.

3. That he would set up the true house of *David*, and the Children of *Levi* must raise the Tabernacle of God through the spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That whosoever speaketh against this Doctrine shall never be forgiven in this world, nor in the world

world to come. He dyed the 16. of August 1556. at which his Disciples were much dismayed, for he promised them that he should not dye ; or if he did, that he should rise again, and fulfill all his former promises : whereupon some forsook his heresies. The Magistrates being informed of his Doctrine and manners, caused his house and the houses of such as were suspected to hold such errors, to be searched, his books to be burnt, forfeiting his goods and Lands to the use of the Town causing his followers to recant.

After him rose one *Henry Nicholas* born in *Amsterdam*, a Town in *Holland*, of many called *Henry of Amsterdam*, who took upon him to maintain the same Doctrine, yet not in the name of *David*, but in his own name, as a prophet sent to rebuke the world of sin and iniquity, naming himself *restaurator mundi*, the restorer of the world.

Mr. *Jeffer* describeth *H. N.* after this manner, *Discovery of the errors of the Anabaptists pag. 89.* They call him the new man, or the holy nature, or holiness, which they make to be *Christ*, and sin to be *Antichrist*, because it is opposite to *Christ*. They say, that when *Adam* sinned, then *Christ* was killed, and *Antichrist* came to live.

They teach, the same perfection of holiness which *Adam* had before he fell, is to be obtained here in this life, and affirm, that all their Family of Love are as perfect and innocent as he, and that the Resurrection of the dead spoken of by *Saint Paul*, 1 Cor. 15. and this Prophecie, then shall be fulfilled the saying which is written, *O Death where is thy sting ? O Grave where is thy victory ?* is fulfilled in them ; and they deny all other Resurrections of the body to be after this life. They will have this blasphemer *H. N.* to be the Son of God, *Christ*, which was to come in the end of the world to judge the world, and say that the day of judgment is already come, and that *H. N.* judgeth the world now by his doctrine ; so that whosoever doth

doth not obey his Gospell (in time) shall be rooted out of the world; and that this family of Love shall inherit and inhabit the earth for ever world without end; only they say they shall dye in the body, as now men do, and their souls go to Heaven; but their Posterities shall continue for ever. This Deceiver describeth eight through-breakings of the light (as he termeth them) to have been in eight several times, from *Adam* to the time that now is, which (as he saith) have exceeded each other. The seventh he alloweth *Jesus Christ* to be the publisher of, and his light to be the greatest of all that ever were before him; and he maketh his own to be the eighth, and last, and greatest, and the perfection of all, in, and by which Christ is perfected, meaning holiness. He maketh every one of his Family of Love to be Christ, yea, and God, and himself God, and Christ in a more excellent manner, saying, that he is Godded with God, and Goddified with him, and that God is hominified with him. These horrible blasphemies, with divers others, doth this *H. N.* and his Family, teach to be the everlasting Gospell, which the Angel is said to preach in the *Rev.* 11. 15. They professe greater love to the Church of *Rome*, and to all her Idolatries, and superstitions, than they do to any Church whatsoever, except themselves.

They wickedly abuse these words of Christ, *I must walk to day, to morrow, and the third day I shall be perfected*; and say, that by to day is meant the time of *Jesus Christ* & his Apostles; and by to morrow, all the time of the Religion of the Church of *Rome*; and by their third day, this their day of *H. N.* and his Family, wherein they will have Christ to be perfected. And they do compare all the whole Religion of the Church of *Rome* to the Law of *Moses*, affirming, that as God did teach his people by those shadows and types, till *Jesus Christ* came, so he hath taught the world ever since by the Images, Sacrifices,

fices, and Heathen Rites of the Church of Rome, till this wretch *H. N.* came, and now he must be the only chief Teacher, Gods obedient man, yea his Son (as they blasphemously call him) he by his Gospel must make all things perfect.

One *Christopher Viret*, a Joyner dwelling in *Southwark*, who had been in *Queen Maries* dayes an *Arrian*, being infected with *Henry Nicholas* his Doctrine, poisoned first the English with this Heresie, he translated out of *Dutch* into *English* divers of the books of *Henry Nicholas*, as *Evangelium Regni*, *The prophecie of the spirit of Love*, *the Glasse of Righteousnesse*; out of which and others these errors are collected.

*Christo-
pher
Viret.*

2. Their blasphemous Errors.

1. Concerning God] That there is none other Deity belonging unto God, but such as men are partakers of in this life.

2. Concerning Christ] 1 That Christ is not God, 2 Christ is not one man, but an estate and condition in men common to so many as have received *H. N.* his doctrine, &c.

3. Of *Adam*] That *Adam* was all that God was, and God all that *Adam* was, &c.

*Knewst.
pag. 24.*

4. Concerning Baptism] That no man should be baptized untill hee was 30-years old.

5. Concerning the Word] That there was never truth preached since the Apostles time before *H. N.*

6. Concerning the Resurrection] 1 The resurrection of the body is a rising from sin and wickednesse, 2 That the dead shall rise and live in *H. N.* and in the illuminated Elders everlastingly.

7. Concerning the day of Judgment] 1 That the day of Judgment is in this life, 2 That the joyes of heaven are here upon earth.

8. Concerning

8. Concerning Marriage] The Marriage of such as are not enlightened with true faith, is filthy and polluted, and to be repured for whoredome.

9. Concerning *Henry Nicholas*] 1 He is raised by the highest God from the dead. 2 He can no more erre than *Moses*, or *Christ*, &c. 3 He is the true Prophet of God, sent to blow the last Trumpet of Doctrine which shall be published upon earth. 4 That he only knoweth the true sence of Scripture. 5 That his books are of equal authority with the holy Scripture.

Through the service of *H. N.* his holy and gracious word, and our obedience thereunto, we are led of the Father to the love of *Jesus Christ*. 6. That the Scriptures are fulfilled in *H. N.* and his family. 7. *H. N.* knoweth the secrets of our hearts. 8. That all men must submit themselves to the godly wisdom of *H. N.*, &c.

10. Concerning their illuminated Elders and Family] 1 All illuminated Elders are godded with God, or deified; and God with them humanised, or become a man. 2 The young Disciples are *Adams*, and the illuminated Elders *Christ*s. 3 The eldest Father of the Family is *Christ* himself. 4 That the estate of all such as are not of this Sect is a false being, the Antichrist, the wicked spirit, the kingdome of hell, and the devill himself. 5 The Family of Love is perfect in this life, and therefore that they must not pray for forgiveness of sinns. 6 That their illuminated Elders do not sin. 7 They may joyne with any Congregation and Church, and live under the obedience of any Magistrate though never so ungodly. 8 Whatsoever is taught by any other than by their illuminated Elders is false, such as despise their Family shall be consumed with everlasting fire.

Moreover they hold,
1. That he who is one of their Congregation is either as perfect as *Christ*, or else a very devill.

2 That

2. That it is lawfull to do whatsoever the higher Powers command to be done, though it be done against the commandment of God.

3. That it is ridiculous to say, God the Father, God the Son, God the holy Ghost, as though by saying these words, they should affirme to be three Gods.

4. That every man ought first to be in an error before he can come to the knowledge of the truth.

5. That Heaven and Hell are present in this world among us, and that there is none other.

6. That they are bound to give almes to no other persons but to those of their Sect, and if they otherwise doe, they give their almes to the Devill.

7. That they ought not to bury their dead, because it is said, *Let the dead bury the dead.*

8. That none ought to receive their Sacraments before he receiveth their whole Ordinances, at first he must be admitted with a kisse, then his feet must be washed, then hands laid on him, and so received.

9. That the Angels *Raphael*, and *Gabriel*, and others, were borne of a woman.

10. That they ought not to say *Dauids* Psalms as prayers, being righteous and without sin.

11. That there ought to be no Sabbath day, but that all should be alike.

12. That Christ is come forth of the flesh, as he came forth of the Virgin *Mary*.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is possible to be kept of every man that will endeavour himselfe there-to.

15. That it is expedient that they should make manifest their whole heart, with all their counsels, minds, wills

wills and thoughts, together with all their doings, dealings, and exercises naked and bare before the children of the Family of love, and not to cover or hide any thing (be it what it will) before him, and what their inclination and nature draweth them unto.

In a word, their doctrine is perverse, blasphemous and erroneous: it openeth a door to all wickedness, turning Religion upside down, building heaven here upon earth, making God man, and man God, heaven hell, and hell heaven, not accounting of the Law of God, and making but a jest of the Gospel of Jesus Christ, leaving no manner of sin uncommitted, and yet affirming they sin not at all, for venome and poyson which will bring present death to the soul, he hath dispersed over every member and article of the belief, so universal is the poyson of his opinion, as you may see in their confession set down by Master *Knewstub*.

3. The confession of the Familists.

I Do beleve in God the Father Almighty, maker of heaven & earth. They say the same is a true living God, a mighty spirit, a perfect clear light, a true being, and that the same being is God, the Fathers name, and his love it self. And they perswade his good willing ones, that by the belief of this Article which they call the baptism in the Fathers name, that here and now they do attain to the perfect obedience of the law of God, and of the belief of Jesus Christ, and love of the holy Ghost, which they make to be all one with the perfect righteousness of the law.

2. And in Jesus Christ is only Son our Lord. Some of these words they alter, for instead of *his only Son*, they say *the only Son of God*, &c. Where by Jesus the only son, I mean, righteousness: for there is their general tenet and conclusion, that righteousness is Christ, and sin is Antichrist. The seed of the woman is righteousness and holiness, and the seed of the serpent

serpent is sin, turning the person of Christ into equality.

3. *Which was conceived of the holy Ghost, born of the Virgin Mary.* As we confess the thing done, so we speak of the present time as of the thing doing, saying, which is conceived of the holy Ghost, meaning, every one that comes to take in their belief (as they term it) *is then conceived of the holy Ghost, and born of the Virgin Mary*, calling the conception of their fancy the first, or Virgins estate of Infancy, so making the article intend all and every one of them in general, and not one in particular, as we believe.

4. *Suffered under Pontius Pilate, was crucified, dead and buried, and descended into Hell.* In the former article they confess the conception and birth of the blessed seed of *Abraham* according to the Promises, and here they beleve their sufferings according to the Scripture. And Jesus Christ is born and conceived in themselves under *Pontius Pilate*, and so is incorporated into the death of his cross, and this they call the Baptism under the obedience of the belief in the name of the Son; and they say they bury through his belief the old man, which state they call the youth or young man, this renewing of the spirit in an upright life, wherein the article both of suffering, crucifying, death and burial, and descension into hell, are fulfilled in them, the rest you may see in *Mister Knewstubs*.

They affirm sin to be Antichrist, and righteousness to be Christ, turning Christ and Antichrist from persons into qualities, making Christ a meer fiction or phantasie. They do acknowledge no more Jesus Christ to be the saviour of the World; than any of them are, who have taken in the light as they use to speak: and upon this ground profess that every one of their abominations are conceived by the holy Ghost, born of the *Virgin Mary*, suffered under *Pontius Pilate*, are crucified, &c.

4. *Their lewd conversations.*

OF this holy Family we read, that most shameful corruptions of life hath alwayes followed corruption of doctrine, as *Rom. 1.24.* *God gave them up to their own hearts lusts, to uncleanness, to defile their own bodies between themselves, which turned the truth of God into a lie.*

They are like *Priscillianus* the Heretique, of whom *H. N.* borrowed not only that villanous wresting of the word by allegories, as also the monstrous opinion, that perjury and lying was lawful and to be done with a good conscience to conceal Religion.

Enoch
Clap. am.

Priscilianus (saith *Danens*) was put to death at *Traversa*, a City of Germany, confessing at his death what shameful villanies he had committed with the women of his sect.

The Familists talk of love, and being in love, and nothing but love; but their love turneth into lust, as one writeth of them.

Hen. Nicholas, as I find written, had in his house three women apparalled alike; the one he affirmed to be his wife, the other his sister, the other his cosen: which cosen of his falling sick, and doubtful of her life, confessed to her neighbors, who resorted to her in her sickness, that *H. N.* had often abused her body, and made her believe that she should never dye. Complaint thereof being made to the Governour, he came to the house to have apprehended him: but he fled. It was thought he was gone with *Granvella* unto *Naples*. His goods were seized upon, and carried to the Castle in *Emden*, in the year of our Lord, 1556. and in the 57 year of his age.

5. *Of divers sorts of Familists.*

D. Deni-
sons white
Wolf p. 38.
1. Castali-
an Order.

OF the Castalian order, which dissent from the Doctrine of the Church of England, opposing in every syllable, and yet being notorious hypocrites, if they

they be never so little questioned, will make shew by outward seeming of conformity, as if they did highly approve the doctrine of our Church. Who hold that the Law of God may be perfectly fulfilled by men in this world.

Who term themselves Eagles, Angels, and Arch-angels, Lambs, and Doves, &c. who hope in a short time to be inspired with as great light and illumination, as ever Paul or any Prophets were, which all allegorize the places of Scripture concerning Christ, denying indeed that there was ever any such man as Christ, dreaming only of a sanctifying Christ, and abhorring a justifying Saviour, expecting salvation by their own works, although they be known to be corrupt workers both in their calling and families, holding that Turks and Pagans may be saved if they live well, although they never heard of Christ.

Of the Grindletonian Familists, who hold :

Of Grindletonians.

1. That the Scriptures are but for novices.
2. The Sabbath to be observed as a lecture day.
3. To pray for the pardon of sin after he is assured of Gods love, is to offer Christ again.
4. That their spirit is not to be tried by the Scripture, but the Scripture by their spirit.
5. That we must not go by motives, but by motions.
6. That when God comes to dwell in a man, he so filleth the soul, that there is no more sinful lusting.
7. That they see no reason why Ministers should speak against the sins of the wicked, seeing wicked men can do nothing but sin.
8. Which boast and thank God that they have cast off praying in their Families, repeating of Sermons, and such like things long ago.
9. Which scoff at such as make conscience of words, with many other pernicious points.

3. Of a third sort, *Familists* of the mountains, who say that they have clean vanquished the Devil, and

Of the Mountains

are pure from all sin, and never so much as once tempted to doubt of their spiritual estate.

4. Of the Vallies.

4. Of a fourth sort, *Familists* of the Valleys, who bring in their damnable doctrine, with fair pretences of weeping, sighing, and lifting up their eyes to heaven, of patience, of a smooth carriage, and the like.

5. Of the scattered flock.

5. *Familists* of the scattered flock, who seduce by pretending themselves to be of them which fear the Lord, when they are nothing less.

6. Caps Order.

6. *Familists* of *Caps Order*, and of other ranks.

6. How to discover Familists.

They are (saith my Author) at this present so close and cunning, that they can carry themselves, being directed thereunto by their Master *H. N.* that ye shall hardly ever find them out. They will profess to agree in all things with the Church of *England*, and also with the Church of *Rome*, if they should be examined by them: only they will not lightly deny their *Mr. Hen. Nicholas*, nor speak evil of him, nor of his writings, if they should be put to it, and there is no way but this to discover them. I say, to put them to the denial, and abjuring of him and his writings, and to pronounce him a blasphemer, and his Doctrins blasphemous; this they will hardly do, unless they be not yet fully his Disciples.

7. The adjuring of certain Familists.

How. Chr.

He 12 of June 1575. stood at *Pauls Cross* five persons, English men, of the Sect termed the Family of Love, who there confessed themselves utterly to detest as well the Author of that Sect *H. N.* as all his damnable errors and heresies. *Mr. John Knewstub* hath written a confutation of the monstrous and damnable heresies of the Family of Love, Printed by *Tko. Dawson* 1575.



Adamite

*What strong presumptions doe these Monsters frame?
 Are Adams Children voyd of Adams shame?
 By these no Garments must be worn forsooth,
 Who say, they are themselves the naked Truth.*

Of the Adamites.

AN old Heresie, of which St *Augustine* maketh mention, but renewed by the *Anabaptists*. In the assembly of the *Adamites*, men and women pray naked, celebrate the holy Communion naked, hear Sermons naked. These Hereticks had their Conventicles in subterranean places, called *Hypocausta*, because that under the place of their meeting, a Furnace of fire was kindled to warm the place of their Conventions;

ventions ; for they unclothed themselves when they entred into it, and stood naked both men and women, according to the similitude of *Adam* and *Eve* before their fall. They call the place of their meeting *Paradise*.

*Lamb.
Horrens.
p. 53.*

I read in the History of the *Anabaptists*, page 42. That in *Amsterdam* in a house, seven men and five women had a meeting ; one of them called *Theodoret*, a Taylor, who bore himself a Prophet, fell flat on the ground, prayed with such vehemency, that he scared all the assistants, and rising as it were out of an extasie, *I have seen* (said he) *God in his Majesty, and have spoken with him : I was taken up into heaven, then I descended into hell, and there searched every corner : the great day of the last judgement is coming.* At night they met again in the same place, and after four hours spent in praying and teaching, the Prophet being armed, disarmeth himself, and putteth off his garments to his shirt, and throweth them into the fire ; then he commandeth the company in authority of a Prophet to do the like, and so they did, women and all, leaving not so much as a hair-lace to tie up their scattered hair, no covering to the body, no shelter (for so was the Prophets pleasure) that they should cast away all that came out of the earth, and burn it as a sacrifice of sweet savour unto God. Yet you may think (saith my Author) that the burning of so many cloaths yeelded no very sweet savour ; for it was such as awaked the Mistress of the house, that knew nothing of the meeting, and made her arise to seek where this burning was ; for the smell made her afraid that the fire was in her shop which was of *Woollen Drapery* : being come to the place, she saw eleven naked bodies, and the Prophet commanded her to put off her cloaths and put them in the fire, which she did. Then the Prophet commanded them all to follow him, and do as he should do, and so rushed into the street stark naked, and all his Disciples

Disciples after him, running and crying horribly throughout the Town, *Woe, woe, woe, the divine vengeance, the divine vengeance*; whereby they put the whole Town into an uproar; the people thinking that the Town was surprized by some enemy: They were all taken but one woman that slipped out of the way, and brought before the Magistrate; and as they stood all naked in a full Court, they could never be perswaded neither by command nor threatening, to put on garments which they offered them, saying, that they must have no covering, for they were the naked truth; they were kept a while in prison until the great conspiracy in *Amsterdam* by the *Anabaptists* when they went about to surprize the Town, and then they were executed. The Mistress of the house where the Conventicle was kept, was hanged before her own door.

Of the Adamites in Bohemia.

WHEREAS *Bohemia* is like *Africa*, always bringing forth some new thing; an Heresie (saith he) far greater than the former arose there, viz. of the *Adamites*. A certain *Piccard* passing over the *Rhene*, came out of the Low-Countries into *Bohemia*, who with craft and with delusion deceiving many, gathered a multitude of followers, and taking an Island in the *Lusmissons Lake*, he lived there, professing himself to be the Son of God; he taught his Sect to go naked, and to call him *Adam*, and to use promiscuous Marriages, and for their lust every one to take a woman, and to bring her before the Prelate, saying, *My flesh doth wax hot upon this woman*: unto whom *Adam* answered, *Increase and multiply*. This man called all other men slaves, and himself, and they that were of his Sect, free men. Forty of this Sect with their swords drawn, set upon the Village adjoining to them, and killed about 200 husband-men, whom they call the children of the devil: when these things

were come to the ears of Zista, the *Adamites* were all slain, but two men, who were left to declare and make known to the world their superstitions, with the women, who declared that all that wore cloaths, and especially Breeches, were by no means Free-men. These Women were committed to prison, and afterwards for their obstinacy in their errors they were burnt. They did undergo their punishment with great alacrity, singing, and laughing in the fire.

Of Antinomians.

In describing of these Sectaries I purpose to set down :

1. *The Original of the Antinomians.*
2. *Their Errors.*
3. *The first Antinomian in England.*
4. *The opinions of our Modern Antinomians.*
5. *The stirres raised up by the Antinomians in New-England, and their banishing from thence.*

1. *The Original of the Antinomians.*

THe Antinomians are so called, because they would have the Law abolished in the light of the Gospel.

The Author of this Sect *Pentanus* affirmeth to be one *John Agricola* of *Isleby*, who broacht his Errors about the year of our Lord, 1535.

2. *The Errors of the Antinomians.*

Pentanus in his Catalogue of Hereticks setteth down these following.

1. They pretend the Law not to be given to Christian men.
2. The Law to pertain to the Court, and not to the Gospel.
3. The X Commandements not to be taught in the church,

Church, because they that are regenerate need not the Law, because they do that duty willingly being led by the spirit.

4. There to be no need of the Law to any part of our Conversion.

5. It is sufficient for a wicked man to believe, and not to doubt of his salvation.

6. Our Faith and Religion to have been unknown to *Moses*.

7. Neither good works profit to salvation, neither ill works can do it any hurt.

8. That a Christian man cannot be known by his works.

9. The third use of the Law, that it is a rule of life, is blasphemous in Divinity, and a monster in nature.

THe first *Antinomian* among us (that I can hear of) was one Master *John Eaton*, who had been a Scholar of mine, and afterwards was Curate to Mr. *Wright*, Parson of *Katharine Coleman* near *Algate*; he was for his errors imprisoned in the Gate-house at *Westminster*; there is a book set forth in his name, called, *The Honey-comb of free justification by Christ alone*, collected (as he pretendeth) out of the meer authority of Scriptures, and common, and unanimous consent of the faithfull interpreters of Gods mysteries upon the same: The main subject of which book is to prove that God doth not, will not, nor cannot see any sin in any of his justified Children.

To prove the point above named, he maketh a distribution of justified persons in regard of their Estate, according to three distinct times; the time of the Law, the time of *John Baptist*, and the time of the Gospel; the first glorious, the second more glorious, the third most glorious.

The first time of the Law was glorious (saith he) because *Jesus Christ* was in it, and glorious things are
Hony comb
cap. 1. pag.
spoken

spoken of the City of God that then was, yet Christ and those glorious things were then veiled, and greatly obscured with the bondage, terrors and legal government, not only of the Ceremonial Law (as the Papists hold) but also of the Moral Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

The second time between the Law and the Gospel, to wit, the time of *John Baptist*, continuing to the death of Christ, was more glorious than the former, because in it the former legal severity that then lay upon the children of God, began then to slack and cease; for although *John* laid open their sins, and the danger of them, yet we read not of any punishment inflicted on Gods children.

The third time the most glorious, is since Christ groaned out his blood and life upon the Crosse, by which sin it selfe, and guilt, and punishment are so utterly and infinitely abolished, that there is no sin in the Church of God, and that now God sees no sin in us; and whosoever beleeveth not this point is undoubtedly damned.

To the strengthening of this his fiction, he abuses divers places of *Luther*, *Calvin*, and others, who (in all likely-hood never once dreamed of this fancy.) And them that are contrary to this his opinion, he loadeth with opprobrious imputations, and vile aspersions, besmearing them with his *Honey-comb*. For his errors *Mr. Eaton* was imprisoned in the Gatehouse, as before.

4. Of the Errors of our Modern Antinomians.

THE *Antinomians* will say that *Eaton* is dead, and that his Errors dyed with him; whatsoever they say, you may read a learned Book set forth by *Mr. Gataker*; in the Preface whereof you may see the Opinion of the modern *Antinomians*, viz.

1. That

1. That the Moral Law is of no use at all to a beleever, nor a rule for him to walk in, nor to examine his life by, and that Christians are free from the mandatory power of it: whence one of them cryed out in the Pulpit, *Away with the Law which cuts off a mans leggs, and then bids him walk.*

2. That it is as possible for Christ himself to sin, as for a child of God to sin.

3. That the child of God need not, nor ought not to ask pardon for sin, and that it is no lesse than blasphemy for him so to do.

4. That God doth not chasten any of his children for sin, nor is it for the sins of Gods people that the Land is punished.

5. That if a man know himself to be in the state of Grace, though he be drunk, or commit murder, God sees no sin in him.

6. That when *Abraham* denied his wife, and in outward appearance seemed to lye in his distrust, lying, dissembling, and equivocating that his Wife was his Sister, yea, then all his thoughts, words, and deeds, were perfectly holy and righteous from all spot of sin in the eyes of God freely.

To this I may add that wholesome exhortation of one of their teachers in his Pulpit, *Let beleivers sin as fast as they will, they have a fountain open to wash them:* May not a man expect more honest dealing from a Heathen man, or from a conscientious Papist, that is perswaded that God sees his sin, than from the hand of an *Antinomian* thus principled? For your better information, read *Mr. Gatakers* learned book before named, now set forth, which is to be sold by *Fulk Clifton* dwelling upon new Fish-street hill.

5. *Of the stirres raised by the Antinomians and Familists in New England, of the banishing of them, set down by Mr. Wells in a book Printed for Ralph Smith at the sign of the Bible in Cornhill ; in which you may read a Learned Confutation of their Error.*

SOME persons among those (saith my Author) that went hance to *New England*, being fraughted with many loose, and unsound opinions, which they durst not here, they there began to vent them : the nature whereof opened such an easie and wide gate to heaven, that by the authors flights, friendly, and humble carriage, commending highly their own Doctrine, as a glorious light, giving comfort to those that they were acquainted with upon ground of Revelation, not Sanctification, working first upon women; traducing godly Ministers to be, and preach under a Covenant of Works, dropping their baits by little and little, and angling yet further where they saw them take, and fathering their opinions on those of the best quality in the Country, and by the means of *Mistress Hutchinsons* double weekly Lecture at *Boston*, under pretence of repeating *Mister Cottons* Sermons, these opinions were quickly dispersed, before authority was aware, into all the Country round about.

Which because they had already caught some eminent persons in the Country, grew at last to that pride and insolency, that it had almost ruined the poor Church of God, and they did threaten the same very much both in their words and actions.

Their Opinions were such as these.

First, that the Law, and the preaching of it, is of no use at all to drive a man to Christ.

2. That a man is united to Christ, and justified without Faith, yea from eternity.

3 That

3. That Faith is not a receiving of Christ, but a mans discerning that he hath received him already.

4. That a man is united to Christ onely by the work of the spirit upon him, without any act of his.

5. That a man is never effectually Christs till he hath assurance.

6. This assurance is onely from the witnesse of the Spirit.

7. This witnesse of the Spirit is meerly immediate, without any respect of the Word, or any concurrence with it.

8. When a man hath once this Witnesse, he never doubts more.

9. To question my assurance, though I fall into Murther or Adultery, proves that I never had true assurance.

10. Sanctification can bee no evidence of a mans good estate.

11. No comfort can be had from any conditional promise.

12. Poverty in spirit (to which Christ pronounceth blessednesse, Matth. 5. 3.) is only this, to see, I have no grace at all.

13. To see I have no grace in mee will give mee comfort; but to take comfort from sight or grace, is legal.

14. An Hypocrite may have Adams graces that he had in innocency.

15. The graces of Saints and Hypocrites differ not.

16. All graces are in Christ, as in the Subject, and none in us, so that Christ beleeves, Christ loves, &c.

17. Christ is the new Creature.

18. God loves a man never the better for any holiness in him, and nevertheles he be never so unholy.

19. Sin in a Child of God must never trouble him.

20. Trouble in conscience for sins of commission, or for neglect of duty, shews a man to bee under a Covenant of Works.

21. All

21. All Covenants to God expressed in Works are legal Works.

22. A Christian is not bound to the Law as a rule of his conversation.

23. A Christian is not bound to pray, except the Spirit moves him.

24. A Minister that hath not this (new) light, is not able to edifie others that have it.

25. The whole letter of the Scripture is a covenant of Works.

26. No Christian must be prest to duties of holinesse.

27. No christian must be exhorted to faith, love, and prayer, &c. except we know he hath a spirit.

28. A man may have all graces, and yet want christ.

29. All a Believers activity is only to att sin.

Now these most of them being so gross, one would wonder how they should spread so fast and suddenly amongst a people so Religious and well taught.

For declaring of this be pleased to attend two things.

First, the nature of the Opinions themselves, which open such a fair and easie way to heaven, that men may pass without difficulty : For, if a man need not be troubled by the Law, before Faith, but may step to Christ so easily ; and then if his Faith be not going out of himself to take Christ, but only a discerning that Christ is his own already, and is only an act of the Spirit upon him, no act of his own done by him, and if he for his part must see nothing in himself, have nothing, do nothing, only he is to stand still, and wait for Christ to do all for him. And then if after Faith, the Law no rule to walk by, no sorrow or repentance for sin ; he must not be prest to duties, and need never pray unlesse moved by the Spirit ; and if he falls into sin, he is never the more disliked of God, nor his condition never the worse. And for
his

his assurance, it being given him by the Spirit, he must never let it go, but abide in the highest of comfort, though he falls into the grossest sins that he can. Then their way to life was made easie; if so, no marvail so many like of it.

And this is the very reason, besides the novelty of it, that this kind of Doctrine takes so well here in *London*, and other parts of the Kingdome; and that you see so many dance after this pipe, running after such and such, crowding the Churches, and filling the doors and windows, even such carnal and vile persons (many of them) as care not to hear any other Godly Ministers, but onely their Leaders. Oh it pleaseth Nature well to have Heaven and their lusts too.

How many of these opinions were, I will not stand to number, but how desperately erroneous they were, I shall shew you in naming some of them.

First, that the whole Letter of the Scripture holdeth forth a Covenant of Works, contrary to 3 *John* 16. 1 *Tim.* 1. 15. 11. *Matth.* 28. 8. *Heb.* 10. 11, 12.

Secondly, that in the saving conversion of a sinner, the faculties of the soul, and working thereof are destroyed, and made to cease; and the Holy Ghost agitates in stead of them, contrary to *Luke* 24. 45. *John* 21. 12. 1 *Thes.* 5. 23. *Heb.* 9. 14. *John* 14. 26.

Thirdly, that God the Father, Son, and Holy Ghost, may give themselves to the soul, and that the soul may have true union with Christ, true Remission of sins, true marriage, and fellowship, true sanctification from the blood of Christ, and yet be an Hypocrite, contrary to *Eph.* 4. 24.

Fourthly, that there is no inherent Righteousness in the Saints, nor any in them, but onely in Christ, contrary to 2 *Tim.* 1. 5. 2 *Pet.* 1. 4. 2 *Tim.* 1. 6. 1 *John* 16.

Fifthly, that the Spirit doth work in Hypocrites by gifts, and graces, but in Gods Children immediately, contrary to *Heb.* 5. 15. *Heb.* 11. 17.

Sixthly,

Sixtly, that a man must take no notice of sin, or repentance for it, contrary to *Psal.* 51.

Seventhy, that it is a soul-damning error to make Sanctification an evidence of Justification, contrary to *Rom.* 8.1. *Iohn* 3. 10.

Eighthly, that the Devil and Nature may be the cause of good works. An unsavory speech, contrary to Christs command, *Luke* 4. 22.

You may see a confutation of eighty two of these Errours in Matter Wells his Book.

Unsavory speeches confuted.

These that follow were adjudged by the Assembly aforesaid, as unsafe speeches.

1. **T**O say we are justified by faith is an unsafe speech; we must say we are justified by Christ.

Ans. 1. False; for the constant language of the Scripture is not unsafe; but we are justified by faith, is the constant language of the Scripture, *Rom.* 1.5. being justified by faith; the righteousness of faith, *Rom.* 10.3, 1.32. Righteousness by faith, *Phil.* 3.9, 10.

2. The distinct phrase of the Scripture used in distinguishing Legal and Evangelical Righteousness is not unsafe speech; but such is this, *Rom.* 9. 31, 32. Israel found not righteousness because they sought it of the Law, and not of or by faith. So *Rom.* 10. 5, 6. The righteousness of faith saith thus, &c. The Apostle makes these two so directly opposite, as *membra dividenda*, or contrary species, that there is no danger one should be taken for another; but that it is so safe, as that he that affirms the one, denies the other; yea, in the most exact expression that ever *Paul* made, to exclude whatsoever might be unsafe towards a mans Justification, you have this phrase, yea twice in the same verse, *Phil.* 3.5. not having mine own righteousness which is of the Law, but that which is through the faith of Christ: And again, the righteousness.

ousness which is of God by faith (*ἡ ἐκ πίστεως*) Ergo, it is no unsafe speech; yea, it must be said on the contrary from those grounds, that to say a man is justified before faith, or without faith, is unsafe, as contrary to the language of the Scriptures.

And for the second part, that we must say we are justified by Christ, it is true so far as that it cannot be denied; nor is unsound, or unsafe at all to speak; but if it mean a must of necessity alwayes, or only so to speak it as it is here set in opposition to the phrase of being justified by faith, then it is utterly false: for as much as the Scripture leads us along in the way of other expressions ordinarily, and the Apostle gives us the truth of Doctrine and soundness of phrase together, *Rom. 10. 3.* Christ is the end of the Law for righteousness to every one that beleeveth.

To evidence Justification by Sanctification, or Graces, favours of Rome.

Ans. Not so: 1. *Rome* acknowledgeth no Justification in our common sense, *scil.* by righteousness imputed. 2. *Rome* denies evidencing of our Justification and peace with God, and teacheth Doctrine of doubting, and professeth that a man cannot know what God will do with him for life or death, unless by special Revelation, which is not ordinary; but if they mean old *Rome*, or *Pauls Rome*, to which he wrote, its true, that it favours of the doctrine that they received, as appeareth *Rom. 8. 28.* All things co-work for good (the evil of every evil being taken away, which is a point of Justification, and this is propounded under the evidence of the love of God) to them that love him, because *Rom. 8. 2. 9. 13, 14.* the evidencing of our being in Christ, freedome from condemnation, and adoption is prosecuted by arguments from sanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the flesh by the Spirit: And if hereto were added the Doctrine of *St. Iohn*, so abund-

dant this way in his first Epistle (whereof I have already made mention) I doubt not but it was the faith of the Church of Rome that then was, so that the speech is unsavory, and casting a foul aspersion on a good thing expressed in Scripture; but as for the point it self that is included, we refer it to its place, to be discussed when it is rightly stated.

3. *If I be holy, I am never the better accepted of God: If I be unholy, I am never the worse: This I am sure of, he that hath elected me must save me.*

Ans. These words favour very ill, and relish of a careless, and ungracious spirit: for howsoever we grant that our acceptation unto Justification is alwaies in and through Christ the same in Gods account; yet this expression imports, that though a mans conversation be never so holy and gracious, yet he can expect never the more manifestation of Gods kindness and love to him, contrary to *Psalm 50. ult.* To him that orders his conversation aright, I will shew the salvation of God; and *Iohn 14. 21.* It implies, secondly, that though a mans conversation be never so vile and sensual, yet he need not fear or expect any further expression of Gods displeasure and anger to break forth against him, or with-drawings of his favour from him, contrary to *Psalm 51. 8, 11, 12.* where God breaks Davids bones for his sin, and *Jonah 2. 4.* *Jonah* was as one cast out of Gods presence, and *2 Chron. 15. 2.* If you forsake him, he will forsake you. And in a word, it imports as if God neither loved righteousness, nor hated wickedness, contrary to *Psalm 45. 6, 7.* and did take no delight in the obedience of his people, contrary to *Psalm 147. 11.* The Lord delighteth in those that fear him, &c. As concerning the last clause, he that hath elected me, must save me, It is true, the foundation of Gods election remaineth sure: yet is it as true, that whom he chuseth he purposeth to bring to salvation through sanctification of the Spirit, *2 Thes. 1. 13.*

4. If Christ will let me sin, let him look to it, upon his honour be it.

Ans. This retorts the Lords words upon himself, *Prov. 4. 22, 24. Keep thy heart, &c. ponder thy paths, &c.* and therefore no less blasphemous, and is contrary to the professed practice of David, *Psal. 18. 23. I was upright before him, and kept my self from mine iniquity.* The latter clause puts the cause of Gods dishonour upon himself, no less blasphemous than the former, and contrary to *Rom. 2. 23.* where the dishonouring of God is laid upon themselves.

5. Here is a great stir about graces, and looking to hearts: but give me Christ, I seek not for graces, but for Christ, I seek not for promises, but for Christ, I seek not for sanctification, but for Christ; tell not me of meditation and duties, but tell me of Christ.

Ans. 1. This speech seemeth to make a flat opposition between Christ and his graces, contrary to that in *Iohn 1. 16. Of his fulness we all received, and grace for grace;* and between Christ and his promises, contrary to *Gal. 3. 13, 14. Christ was made a curse, that we might receive the promise of the spirit.* And *Luke 1. 70. with 74.* And betwixt Christ and all holy duties, contrary to *Titus 2. 14.* and therefore hold forth expressions not agreeing to wholesome doctrine.

6. A living faith, that hath living fruits, may grow from the living Law.

Ans. This whole speech is utterly crosse to the sound form of words required, *2 Tim. 1. 13. Hold fast the form of sound words.* 1. That a hypocrite may have a living Law, is contrary to *Iam. 2. 17.* where the hypocrites faith is called a dead faith. 2. That a hypocrite may bring forth living fruit, is contrary to that, *Heb. 9. 14.* 3. That all this grows from a living Law, contrary to *2 Cor. 3. 6.* where the Law is called a killing Letter. And to *Gal. 3. 21.* If there had been a Law which could have given life, &c.

7. I may know I am Christs, not because I do crucifie the lusts of the flesh, but because I do not crucifie them, but believe in Christ that crucified them for me.

Ans^r. 1. The phrase is contrary to the Scripture language, Gal. 5. 24. *They that are Christs have crucified the flesh with the affections and lusts.* 2. It savours of the flesh, for these three things may seem to be expressed in it. 1. If Scripture make not opposite, but subordinate, Rom. 8. 13. *I through the spirit crucifie the flesh.* 2. That if I do not crucifie my lusts, then there is an open and free way of looking to Christ, contrary to the Scripture, Mat. 5. 8. *Blessed are the pure in heart, for they shall see God,* both in boldness of Faith here, and Fruition hereafter, 2 Tim. 2. 19. *Let every one that names the Lord Iesus depart from iniquity.* 3. That believing in Christ may ease me from endeavouring to crucifie my lusts in my own person; which is so gross, that it needs no more confutation than to name it. 4. The safe sense that may be possibly intended in such a speech, is this. If I crucifie the flesh in my own strength, it is no safe evidence of my being in Christ; but if renouncing my self, I crucifie the flesh in the strength of Christ, applying his death by faith, it is a safe evidence of my being in Christ: but this sense conveyed in these words, is to convey wholesome Doctrin in an unwholsom channel, and a darkning and losing the truth in an unsavory expression.

8. Peter more leaned to a Covenant of Works than Paul, Pauls doctrine was more for free Grace than Peters.

Ans^r. To oppose these persons, and the doctrin of these two Apostles of Christ, who were guided by one and the same spirit in preaching and penning thereof (2 Pet. 1. 21. *Holy men of God spake as they were moved by the Holy Ghost,* 2 Tim. 3. 16. *All Scriptures is given by inspiration of God*) in such a point as the Covenant of Works and Grace, is little less than blasphemy.

9. If Christ be my sanctification what need I look to any thing in my self to evidence my justification.

Ans. This Position is therefore unsound, because it holds forth Christ to be my sanctification, so as that I need not look to any inherent holiness in my self; whereas Christ is therefore said to be our sanctification, because he works sanctification in us, and we daily ought to grow up in him, by receiving new supply, and encrease of grace from his fulness, according to 2 Pet. 3. 18. *Grow in grace, and the knowledge of our Lord Jesus Christ.*

These, with many other, had so infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not consent, into bloudy and cruel Martyrdome, as their own Sermons did stir them up, and their threats gave an occasion to fear.

But God in this did not sit still, as asleep (saith my Author) while these Tares choak the Wheat, though he suffered the enemy to sow them, but he manifested his dislike in notorious judgement upon the prime fomenters of them.

As first, *Mistris Hutchinson*, the Generalissimo, the high Priestess of the new Religion, was delivered at one time of 30 monstrous Births or thereabouts, much about the number of her monstrous opinions; some were bigger, some less, none of them having humane shape, but shap'd like her opinions: *Mistris Dier* another of the same crew, was delivered of a large woman-child which was still-born; it had no head, but a face upon the breast, and the ears (which were like Apes) stood in the shoulders, the eyes and the mouth stood far out, the nose was looking upwards, the breast and back full of sharp prickles, the navel, belly, and privy parts were where the back and hips should be, and the back parts were on that side that the face was: the arms and legs, thighs and hands were as other children, but in the stead of toes,

it had upon each foot three claws, with Talons like a young fowl: upon the back above the belly it had two great holes like mouths, and in each of them stuck a piece of flesh; it had no forehead, but in the place thereof above the eyes, four horns, whereof two were above an inch long, hard and sharp, the other two somewhat shorter. Thus God punisht those monstrous wretches with a monstrous fruit, sprung from their womb, as had before sprung from their brains.

But as the Jewes in the sad portents appearing before the last destruction of Jerusalem construed all things to the best, though never so apparent, so did they: and whatsoever might seem prodigious in any thing of these Births, the burthen they laid upon the Church which they thought their enemies.

Then God stirred up his people to call an assembly of Ministers convent who confuted these opinions publicly, and made the authors and upholders of them unable to answer, although they could not make them yield.

But lastly, God put it into the hearts of the Civil Magistrates to the chief Leaders of them: and after many fruitless admonitions given, they proceeded to sentence: some they disfranchised; others they excommunicated, and some they banisht.

A seditious Minister, one Mr. *Wheelwright* was one, and Mistress *Hutchinson* another, who going to plant her self in an Island, called *Red-Island*, under the Dutch, where they could not agree, but were miserably divided into sundry Sects, removed from thence to an Island called *Hell-gate*, where the Indians set upon her, and slew her and her daughter, and daughters husband, children and family, some report that the Indians burnt them.

The *Antinomians* speak much of free grace, but do not understand what it is: They affirm the first grace of God towards his elect that are justified before

fore the world was, to be like the Sun-beams in the morning, when he riseth, that inlightneth the dark earth, in which there is no preparation to the enlightning.

So the Lord shineth in the hearts of his elect justified ones in the very time of their most wicked actions, and then in the midst of their sins, as in the very act of Adultery, Murther, &c. God lifts up the light of his countenance upon them, and gives them peace, the effect of their justification with God from all eternity.

These slight and contemn repentance, calling it a work of the Law, and their own fancy, presumption, they call that justifying faith, or free grace, by which say they, they are justified before God. That is a gross delusion and mistake of the whole Gospel, which consisteth of two parts, viz. of repentance and remission of sin: Do not these *Antinomians* blaspheme against the truth, in calling Repentance a work of the Law, and a Popish doctrine? being part of free grace and Gods gift; yea so necessary, as our Lord affirmeth, *Luke 13. Except ye repent, ye shall all likewise perish.*

There are many other Sects amongst us, they multiplying daily; for which I refer you to the Catalogue and discovery of the errors, heresies and blasphemies set down by Mr. *Edwards* in his *Gangrena*: in the first part thereof he reckoneth up 176. and in the second part 23. more, in all 199. And Mr. *Wells* also setteth down a Catalogue of 81 erroneous opinions in his book called the short story of the Rise, Reign, and Ruin of the *Antinomians, Familists, and Libertines*, that infected the Churches of *New England*, and how they were confuted by the Assembly of Ministers there: as also of the Magistrates proceedings in Court against them. (They are now not to be counted or numbred as before.) My humble prayer to Almighty God is, *That it would please him*

to bring into the way of truth all such as have erred and are deceived.

And thus much of the *Antinomians*: read Mr. Wells his book, where you shall read their opinions at large, with a learned Confutation.

Of Arminians.

THe *Arminians* are so called of *James Arminius*, who was professor of Divinity at *Leiden* in the Low countries, in the year of our Lord God, 1605. They are also called *Remonstrants*.

Their Errors follow.

1. Concerning Gods Predestination.

THat the will of God to save such as shall beleeve and persevere in faith and obedience of faith, is the whole and intire decree of the election to salvation; and that nothing else concerning that decree is revealed in the word of God.

These Teachers deceive the simpler sort, and plainly gain-say the holy Scripture, which witnesseth that God not only will save such as shall beleeve, but also from eternity hath chosen some certain men, upon whom rather than upon others, he would bestow faith in Christ, and perseverance, as it is written, *Iohn 17. 6. I have declared thy Name to the men which thou gavest me.* Like manner, *Acts 13. 48. As many as were ordained to eternal life beleeved.* And *Ephes. 1. 4. He hath chosen us before the foundation of the world.*

2. They teach, that the Election of God to salvation is manifold, one general and indefinite, and this again either incomplete, revocable, not peremptory, or conditional; or else compleat, irrevocable, peremptory or absolute; likewise that there is one election unto faith, another unto salvation, so that electi-

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on unto justifying faith may be without peremptory election to Salvation: This is a figment of mans brain, devised without any ground in the Scripture, corrupting the Doctrine of Election, and breaking that golden chain of Salvation, Rom. 8. 30. *Whom he hath predestinated, them also hath he called: and whom he hath called, them also he hath justified: and whom he hath justified, also he hath glorified*

3. They teach, that the good pleasure and purpose of God, whereof the Scripture maketh mention in the doctrine of Election, doth not consist herein, that God did elect some certain men rather than others: but in this, *viz.* That God from among all possible conditions (among which are the works of the Law also) or out of the rank of all things, did chuse as condition to salvation, the act of faith (in it self ignoble) and imperfect obedience, and was graciously pleased to repute it for perfect obedience, and account it worthy of the reward of everlasting life. By this pernicious error, the good pleasure of God, and merit of Christ is weakned, besides that by such unprofitable questions men are called from the truth to free justification, and from the single plainness of the Scriptures, and that of the Apostle is out-faced as untruth, 2 Tim. 1. 9. *God hath called us with a holy calling, not according to our workes, but according to his purpose and grace which was given to us through Christ Jesus before the world began.*

4. They teach, that in election unto faith this condition is formerly required, *viz.* That a man may use the light of Reason aright, that he be honest, lowly and humble, and disposed unto eternall life, as though in some sort election depended on these things, for these the teachers have a strong tange of Pelagius, and broadly enough tell the Apostle that he is wide when he saies, Eph. 2. 3. *We had all our conversations in times past in the lust of the flesh, fulfilling the will of the flesh, and of the mind, and were by nature the children*

as well as others.

But God which is rich in mercy, through his great love wherewith he loved us,

Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved)

And hath raised us up together, and made us sit together in heavenly places in Jesus Christ.

That hee might shew in the ages to come the exceeding riches of his grace in his kindnesse towards us in Jesus Christ.

For by grace ye are saved through faith, and that not of your selves, it is the gift of God.

Not of works, lest any should boast.

5. They teach, that incomplete and not peremptory election of singular persons is made by reason of foreseen faith, repentance, sanctity, godlinesse, and that this is the gracious and Evangelical worthiness, by which he that is chosen becomes worthier than he that is not chosen; and therefore that faith, the obedience of faith, sanctity, godlinesse, and perseverance, are not the fruit or effects of the unchangeable election unto glory, but conditions and causes, *sine quibus non*, (that is to say, without which a thing is not brought to passe) before required and fore-seen as already performed by those who are compleatly to be chosen, a thing repugnant to the whole Scripture, which every where beats into our ears and hearts these and such like sayings, Rom. 9. 11. Election is not of works, but of him that calleth. Acts 13. 48. As many as were ordained to everlasting life, beleevd, John 15. 16. Ye have not chosen me, but I have chosen you, Rom. 11. 6. If of grace, not of works. 1 John 4. 10. Herein is love, not that we loved God, but that he first loved us, and sent his Son, &c.

6. That not all election to salvation is unchangeable, but that some which are elected, notwithstanding Gods decree, may perish, and for ever do perish. By which grosse error they both make God mutable, and over-

overthrow the comfort of the godly concerning the certainty of their salvation, and contradict the holy Scriptures, teaching, *Matth. 24. 24. That the Elect cannot be seduced, John 6. 39. That Christ doth not lose those that are given to him by his Father, Rom. 8. 30. That God whom he hath predestinated, called, justified, them he doth also glorifie.*

7. They teach, that in this life there is no fruit, no sense, no certainty of immutable election unto glory, but upon condition, contingent, and mutable: For besides, that it is absurd to make an uncertain certainty. These things contrary the experience of the godly, who with the Apostle, triumph upon the sense of their election, and extoll this benefit of God, who rejoyce with the Disciples, according to the admonition of Christ, *Luke 10. 20. That their names are written in heaven.* And lastly, who oppose the sense of their Election, against the fiery darts of devilish temptations, demanding, *Rom. 8. 33. Who shall lay any thing to the charge of Gods elect?*

8. They teach, that God out of his meer just will hath not decreed to leave any man in the fall of Adam, and common state of sin and damnation, or to passe over any in the communication of grace necessary to faith and conversion, for that stands firme, *Rom. 9. 18. He hath compassion upon whom he will, and whom he will he hardeneth.* And that *Matth 13. 11. To you it is given to know the mysteries of the Kingdom of heaven, but to them it is not given.* In like manner, *Matth. 13. 25, 26. I glorifie thee, Father, Lord of Heaven and Earth, that thou hast bidden these things from the wise, and understanding men, and hast revealed them unto Babes: Even so, O Father, because thy good pleasure was such.*

9. They teach, that the cause why God sends the Gospel rather to this Nation than to another, is not the meer, and only good pleasure of God, but because this Nation is better, and more worthy of it than that

to which he hath not communicated the Gospel : For Moses gain-saies this, speaking thus unto the people Israel, Deut. 10. 14, 15. Behold heaven, and the heaven of heavens is the Lord thy Gods; and the earth, with all that therein is : Notwithstanding the Lord set his delight in thy Fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day. And Christ, Matth. 11. 21. Wo be to thee Chorazin, wo be to thee Bethsaida, for if the great works which have been done in you, had been done in Ty-rus and Sydon, they had repented long ago in sackcloth and ashes.

2. Their Errors concerning Christs death, and the redemption of men by it.

They teach, that God the Father ordained his Son unto the death of the Cross, without any certain and determinate counsell of saving any particular man expressly, so that its necessary profit and dignity might have remained whole, sound, and perfect in every respect, compleat and entire in the impetration of Christs death, although the obtained redemption had never actually been applied to any particular person ; for that assertion is reproachfull to the wisdom of God the father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, John. 10. 15. I lay down my life for my sheep, vers. 27. And I know them. The Prophet speaketh thus of our Saviour, Isa. 53. 10. When he shall make his Son a sacrifice for sin, he shall see his seed, and prolong his dayes, and the will of the Lord shall prosper in his hands. Lastly, it overthroweth any Article of our Faith, wherein we doe beleeve that there is a Church.

2. They teach, that this was not the will of God, that he might establish a new Covenant of Grace by his blood, but that he might only procure unto his Father the bare right of making again with men any Covenant

: Covenant whatsoever, whether of Grace or of Works; for this thwarteth the Scripture, which teacheth, that Christ is made the surety and Mediator of a better, that is, a new Covenant, *Heb. 7. 23.* and *Heb. 9. 17.* The Testament is confirmed when men are dead.

3. They teach, that Christ by his satisfaction did not certainly merit for any man salvation it self, and faith by which this satisfaction of Christ may be effectually applied unto salvation, but only that he purchased his Fathers power or resolution to enter into a new match with Mankind, and to prescribe them what New Covenant soever he pleased. The performance of which condition should depend upon mans free will, and that therefore it might fall out, that either no man, or every man might fulfill them : for these esteem too too basely of Christs death, in no wise acknowledging the chiefest, and most excellent fruit and benefit procured thereby, and will call up again the Pelagian heresie from hell.

* 4. They teach, that the new Covenant of Grace with God the Father, by the mediation of Christs death made with men, doth not consist herein, *viz.* That we are justified before God, and saved by faith, in so much as it apprehendeth the merit of Christ, but herein, *viz.* That God, the exaction of perfect legal obedience being abrogated, reputes faith it self, and the perfect obedience of faith, for the perfect obedience of the Law, and graciously thinks it worthy of the reward of eternal life. This concludeth the Scripture, *Rom. 5. 25.* *All are justified freely by grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a reconciliati^on through faith in his blood.* And with wicked Socinus they bring in an uncouth and strange justification of man before God, contrary to the consent of the whole Church.

5. They teach, that all men are received into the
state

state of reconciliation and grace of the Covenant, so that no body shall be condemned for Original sin, nor in respect of it be lyable unto death or damnation; but all acquitted and freed from the guilt of that sin.

This opinion is contrary to the Scripture, which affirms, that by nature we are the children of wrath. This the Arminians learnt from the Anabaptists.

They imply the distinction of impetration and application, to the end that they may infuse this opinion to unskillful and unwary wits; namely, that God as much as concerns him would confer upon all men equally those benefits which are promised by Christs death. And whereas some rather than others are made partakers of forgiveness of sins, and life eternal; and this diversity depends upon their own free will, applying it self unto grace indifferently offered, but not upon the singular gift of mercy effectually working in them rather than others, that they may apply this grace unto themselves; for they while they bear the world in hand, that they propound this distinction with a sound meaning, they go about to make the people drink of the poisonous cup of Pelagianism.

7. They teach, that Christ neither could, nor ought to die, neither did die for those whom God dearly loved, and chose unto eternal life, seeing such stood in no need of Christs death.

In this they contradict the Apostle, who saith, *Gal. 2. 20. Christ loved me, and gave himself for me.* In like manner, *Rom. 8. 32. Who shall lay any thing to the charge of Christs chosen? It is God that justifieth; who shall condemn? It is Christ which is dead, to this for them.* And our Saviour averring, *John 10. 15. I lay down my life for my sheep.* And *John 15. 12. This is my commandment, that ye love one another as I have loved you; greater love than this no man hath, that a man lay down his life for his friends.*

Thirdly

Thirdly and fourthly, their Errours concerning mans corruption, and conversion unto God.

1. They teach, that it cannot be well objected that original sin of it self is sufficient for the condemning of all mankind, or for the deserving of any temporal or eternal punishment.

In this they go against the Apostle, who saith, *Rom. 5. By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. And ver. 16. The judgement was by one to condemnation, Rom. 6. 23. The wages of sin is death.*

2. They teach, that spiritual gifts, or good qualities, or vertues, such as our goodness, holiness, or righteousness, could not be seated in the will of man in his first creation; and therefore in his fall the will could not be bereft of them.

This is contrary to the image of God laid down by the Apostle, *Eph. 4. 24.* where he describeth it by righteousness and holiness, which doubtless are placed in the will.

3. They teach, that in spiritual death no spiritual gifts were separated from the will of man, for that the will it self was never corrupted; but only encombred by the darkness of the understanding, and unruliness of the affections: which impediments being removed, the will may be put into her own inbred faculty of freedom; that is, of her self, will on all, chuse or refuse any kind of good set before her.

Verily this is a new feigned, and erroneous piece of doctrine, bent on purpose for the enhancing of the Forces of Free-will, contrary to that of the Prophet, *Ier. 17. 5. The heart is deceitful above all things, and desperately wicked. And that of the Apostle, Eph. 2. 3. Among whom (namely the children of disobedience) all we had our conversation in times past, in the lust of our flesh, fulfilling the will of the flesh, and of the mind.*

4. They

4. They teach, that an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength tending to spiritual good, but that he is able to hunger and thirst after Righteousnesse, or everlasting life, and to offer the sacrifice of an humble, and contrite heart, even such as is acceptable to God,

These assertions march against the direct testimonies of Scriptures, *Eph. 2. 1, 5. Ye were dead in trespasses and sins, Gen. 6. 7. 8. 21. Every imagination of the thoughts of mans heart is only evill continually.* Moreover the hungering and thirsting for deliverance out of misery, and for eternal life, as also offering to God the sacrifice of a broken heart, is proper to the Regenerate, and such as are called Blessed, *Psalm 51. 9. Matth. 5. 6.*

5. They teach, that a corrupt, and natural man can so rightly use common grace (by which they mean the light of nature, or those gifts which are left him after the fall) that by the good use thereof he may obtain to a greater, namely Evangelical, or saving grace, and by degrees at length Salvation it self. And that God for his part sheweth himself ready in this manner to reveale Christ to all men, seeing he doth sufficiently, and efficaciously afford to every man necessary meanes for the making of Christ known, and for faith and repentance.

This is convinced to be false, as by the experience of all Ages in the World, so also by Scriptures, *Psalm 147. 19, 20. He sheweth his Word unto Jacob, his statutes and his judgments unto Israel : He hath not dealt so with any Nation, and as for his judgments they have not known them, Act. 14. 16. God in times past suffered all Nations to walk in their own wayes, Acts 16. 6, 7. Paul and his Company were forbidden to Preach the Word in Asia ; and after they were come to Mysia, they offered to go into Bythinia, but the Spirit suffered them not.*

6. They

6. They teach, that in the true conversion of a man there cannot be infused by God any new qualities, habits, or gifts into his will, and so faith, by which we are first converted, and from which we are styled faithfull, is not any gift or quality infused by God, but only an Act of man, that this faith cannot be called a gift otherwise than in regard of the power and means given us of attaining it.

These strange Positions are contrary to holy Scriptures, which testifie unto us, that God doth infuse, or shed down into our hearts new qualities of Faith, Obedience, and some of his Love towards us, Jer. 31. 33. *I put my Law into their inward parts, and write it in their hearts*, Isa. 44. 3. *I will pour water upon him that is thirsty, and floods upon the dry grounds : I will pour my spirit upon thy seed*, Rom. 5. 5. *The love of God is shed abroad in our hearts by the holy Ghost which is given unto us*. They contradict also the continual practice of the Church, which useth to pray after the manner prescribed by the Prophet, *Convert me, O Lord, and I shall be converted*, Jer. 31. 18.

7. They teach, that the grace wherewith wee are converted unto God, is nothing else but a gentle inducement, or (as others explain it) that the most noble kind of working a mans conversion, and most suitable to our nature is performed by swasory motives or advice ; and that no cause can bee alleged why even such moral grace alone should not of naturall men make spiritual. Nay moreover, that God doth not produce the consent of our will otherwise than by way of moral counselling, and that the efficacie of Gods working, wherein he exceedeth the working of the Devill, consisteth in this, that the Devill promiseth temporary things, but God things eternal.

This is down-right Pelagianism, and warreth against the whole course of Scripture, which besides this swasory course of moving acknowledgeth in the

conversion of man another manner of working Gods spirit, and that more divine, and of far greater efficacy, Ezek. 36. 26. *I will give you a new heart, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh.*

8. That God in regenerating a man doth not employ that omnipotent strength whereby he may powerfully and inallibly bow and bend his will unto faith and conversion, but that all the gracious operations which God useth for our conversion being accomplished, nevertheless man may withstand God and his holy spirit, intending that mans conversion yea, and oftentimes doth make actual resistance so it lyeth in mans power to be, or not to be regenerate.

This amounteth to no lesse than the denying all efficacy to Gods grace in our conversion, and the subjecting of the work of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apostles, Eph. 1. 19. *That we beleieve according to the working of his mighty power.* And 2 Th. 1. 11. *That God fulfilleth all the pleasure of his goodness, and the work of faith with power,* 2 Pet. 1. *That Gods power hath given to us all things that pertain to life and godlinesse.*

9. They teach, that grace and free-will are co-operating causes joyntly concurring to the beginning of conversion, and that grace doth not in the order of causality goe before the action of the will. This is, that God doth effectually help mans will to conversion before the will of man moveth and determineth, or setteth it selfe thereunto.

This doctrine was long since condemned by the ancient Church among the Pelagian Errours, out of the Apostles Authority, Rom. 9. 16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* And 1 Cor. 4. 7. *Who maketh thee to differ from another*

another? And what hast thou that thou didst not receive?
Item, Phil. 2. 13. It is God that worketh in you both to will
and to do of his good pleasure.

5. Errors concerning the perseverance of the
Saints.

1. **T**hey teach, that the perseverance of the faithful
is not an effect of Election, nor any gift of
God purchased by the death of Christ, but that it is a
condition of the new Covenant which is to be per-
formed by mans part by his own free will before
his (as they themselves speak peremptorily) Electi-
on and Justification ; whereas the holy Scriptures
testifie, that it followeth Election, and is given to the
Elect by virtue of Christs Death, Resurrection, and
Intercession, Rom. 8. 32. He that spared not his own Son,
but delivered him up for us ; how shall not he with him
give us freely all things ? Who shall lay any thing to the
charge of Gods Elect ? It is God that justifieth, who is he
that condemneth ? Is it Christ that Dyed, yea, or rather
that is Risen again, who is even at the right hand of God,
who also maketh intercession for us : Who shall separate
us from the love of Christ?

2. They teach, that God indeed furnisheth the
faithfull man with sufficient strength to persevere,
and is ready to maintain that strength in him if he
himself be not wanting to his duty; yet notwithstanding,
when as all abilities necessary unto perseverance,
and all things which God is pleased to use for the
preservation of Faith once granted, and set in readi-
nesse, that it still remaineth in the choice and pleasure
of mans will to perform or not.

This opinion is easily discovered to be an impe of
Pelagianism, which whilst it strives to make man free,
maketh him sacrilegious, contrary to the uniforme,
and perpetual consent of evangelical doctrine, which
quite strippeth a man of matter of boasting, and as-
cribeth the glory of his benefit to Gods grace only,

and contrary to the Apostle, witnessing that it is God that shall confirm us unto the end, that wee may be blamelesse in the day of our Lord Jesus Christ.

3. They teach, that the regenerate and true beleevers, not only may totally and finally fall from justifying faith, and also grace and salvation, but that frequently also they indeed do fall from all these, and perish everlastingly.

This opinion maketh the grace of Justification and Regeneration, and Christs continual custodie void and of none effect, contrary to the expresse words of Saint Paul, Rom. 5. 8. *While we were yet sinners Christ died for us, much more then being justified by his blood, we shall be saved from wrath through him.* And contrary to the Apostle St. John, 1 Joh. 3. 9. *Whosoever is born of God sinneth not, for his seed remaineth in him, neither can he sin, because he is born of God.* And also contrary to the word of our Saviour, Joh. 10. 28, 29. *I give eternal life to my sheep, and they shall never perish, neither shall any pluck them out of my hand: My Father which gave them me is greater than all, and none is able to pluck them out of my Fathers hand.*

4. They teach, that the regenerate and truly faithfull may sin the sinne unto death, or against the holy Ghost.

Saint John in his first Epistle, Chap. 5. vers. 16. Having made mention of such as sinned unto death, and forbidden to pray for them, presently, vers. 16. addeth, *We know that whosoever is born of God sinneth not*, to wit, that kind of sin; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

5. They teach, that no certainty of future perseverance can be had in this life without special revelation.

By this Doctrine the solid comfort of true beleevers in this life is quite taken away, and the Doctrine of

of Doubtfulnesse (avouched by the Papists) is brought again into the Church ; whereas the holy Scripture every where draweth this assurance not from special extraordinary revelation, but from the proper marks and signs of Gods children, and from the infallible promises made by God himself, especially the Apostle, Rom.8.39. *No creature is able to separate us from the love of God, which is in Jesus Christ,* 1 John 3. 24. *He that keepeth his commandment dwelleth in him, and he in him, and hereby we know that he abideth in us, even by the spirit which he hath given us.*

They teach, that the doctrine maintaining assurance and perseverance, and of salvation, is of its own nature and gift a soft pillow for the flesh, and hurtfull to good manners, godlyness, praying, and other holy exercises ; and contrariwise that it is a very commendable thing to be doubtfull of such perseverance.

The opposers of this assurance do evidently shew that they know not the powerfulness of Gods grace, nor the operation of the Holy Ghost dwelling in the heart, and spare not to outface the Apostle John affirming the contrary in expresse terms, 1 John 3. 2, 3. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himselfe, even as he is pure.* They are also refuted by the examples of holy men both in the Old and New testament, who though well assured of their own perseverance and salvation, yet gave not over Prayers, and other exercises of godliness.

7. They teach, that the faith of those that believe but for a season differeth not from Justification and saving Faith, but onely in respect of continuance. Christ himself manifestly puts, *Mat. 13. 20. Luke 8. 13.* a three-fold disparison between temporizers and

true believers, saying, that those receive the seed in a stony ground, these in a good ground; that is, an honest, and good heart; those want root, these have a fast root; those are fruitlesse, these bring forth their fruit with diversity of yield, and that with patience, that is with constancy, and perseverance.

8. They teach, that it is absurd that a man should lose his first regeneration, and be again new born spiritually.

They that teach this, do thereby deny the uncorruptibleness of that divine seed whereof we are born a new, contrary to the testimony of the Apostle St. Peter, 1 Pet. 1. 23. *Being born anew not of corruptible seed, but of incorruptible.*

9. They teach, that Christ never prayed for the faithfull infallible perseverance in Faith, in which they contradict Christ his saying to Peter, Luke 22. 32. *I have Prayed for thee that thy faith fail not.* And also witnessing, Job. 17. 20. That himself prayed not only for his Apostles, but also for all that should believe by their word, when he said, vers. 11. *Holy Father keep thine own (namely) those whom thou hast given me; and vers. 15. I pray that thou shouldst not take them out of the World, but that thou shouldst keep them from the Evil.*

For your better satisfaction read the Synod held at Dort, in the year of our Lord 1618, 1619. where the Orthodox Opinions of the Reformed Churches are set down, and the Errors before named condemned. King JAMES of Blessed memory was a special means for the suppressing of these Sectaries, as appeareth by his writings against them.

Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his Counsels secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankind, and to bring them to Christ, to everlasting salvation,

vation, as Vessels made to honour : therefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season ; they through grace obey the calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only Son Jesus Christ, they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so, for curious, and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous down-fall, whereby the Divell doth thrust them either into desperation, or into wretchednesse of most unclean living, no lesse perillous than desperation. Furthermore, we must receive Gods promises, in such wise as they be generally set forth in holy Scriptures, and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God. To conclude, sith we cannot our selves think one good thought ; let us not in the work of salvation attribute any thing to our selves, but to God let us give all the glory.



LAELIUS SOCINUS

*Laelius, thou seed of night, Nurs'd by a cloud
In vaine your throng of Negroes strives to shroud
Truth's sparkling rays: Heaven will protect her light
Nangre thy art, or thy Photinian spight.*

Of the Socinians.

In treating of these Sectaries I will propose,

1. *Their Original.*

2. *Some of their chiefe Errors, with the refutation of them.*

1. **S**ocinisme or Socianisme hath its name from *Laelius Socinus*, and his Nephew *Faustus Socinus*, both Italians of *Siena* in the State of *Florence*.

2. *Laelius*

2. *Laelius Socinus* in the time of Mr. Calvin, broached his opinions by private Letters, written to *Calvin*: *Faustus* his son, by publick writings, and by Books followed the steps of his Father in corrupting and traducing the sincere and orthodox faith.

3. For *Socinianism* is a compound of many pernicious and antiquated heresies, in which are revived the errors especially of these five Sects, viz. *Ebionites*, *Arrians*, *Photinians*, *Servetians*, *Antitrinitarians*, with which are joined the *Samosatenians*, and *Sabellians*, of whom also they participate. Their erroneous and dangerous opinions may be read especially in the works of *Socinus*, *Ostorodius*, *Catechesis Racoviensis*, *Crellius*, *Volkellius*, and others.

The principal of them may be reduced to the heads following, being six in number.

I. Concerning God.

1. That there is no natural knowledge of God, by which we may be instructed to any kind of acknowledgement or belief of a Deity, or any thing concerning the being of God, refuted, *Rom. 1. 20. Rom. 2. 14.*

2. Christ his Incarnation.

2. That the Incarnation of Christ is repugnant to reason, and cannot be sufficiently proved out of Scripture, Refuted, *Iohn 1. 14.*

Deity.

That Christ is not truly God, and that the belief of his divine nature is not agreeable to Scripture, Refuted, *1 Iohn 5. 7, 8. Phil. 2. 6. Iohn 5. 18.*

Satisfaction.

That Christ did not by his death satisfy for our sin, Refuted, *Iohn 11. 5. 2 Cor. 5. 15. Tit. 2. 14. Mat. 20. 18. 1 Tim. 2. 6.*

3. The

*Of Socinians.**3. The holy Ghost.*

That the holy Ghost is not God, Refuted, *1 Iohn* 5. 7.

4. The Trinity.

That it is repugnant to the word of God, to beleve three persons and one God, Refuted, *1 Iohn* 5. 7. *Mat.* 28. 19.

5. Man.

That man in the state of innocency was not created in Original righteousness, Refuted, *Eccles.* 7. 29.

6. The Scripture or word of God.

That the old Testament is not necessary for a Christian man, though it may be profitably read, Refuted, *Iohn* 5. 46. *Acts* 17. 11.

Antitrinitarians.

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ARIUS

*Arius who that great Master did deny
(The second Person in the Trinity)
A bloody Fate with isruing Bowells tryde,
He that like Iudas find, like Iudas dyde.*

Antitrinitarians, or new Arrians.

Called *Arrians*, of the old heretick *Arrius*, who was The origi-
a deacon of *Alexandria*, *Achillas* the Bishop be- nal of
ing dead, and *Arrius* having not the Bishoprick given these new
him, which he desired, *Alexander* being chosen, he in- *Arrians*:
ected the world with this heresie: he was condem-
ed in the Council of *Nice* by 318 Bishops under the
imperour *Constantine* the great, and banished: he di-
ed as *Iudas* the Traitor did, his bowels falling out of
his belly. The

Their blas-
phemies.

The Antitrinitarians have renewed Arrius his old heresie, and they are called Antitrinitarians because they blaspheme and violate the holy Trinity. These Antitrinitarians sprung up in Polonia and neighbouring Countries, in the year of our Lord 1593. Against this Sect, Doctor Pelargus Wigandus, and others, have written learned Treatises.

The horrible blasphemies, and devilish opinions of these Hereticks, I am loath to name, but that my desire is, that Christians should take notice of them to beware of them.

1. They deny the Trinity of persons: which blasphemy St. Iohn refuteth, 1 John 5. 7. *There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one.* Read Gen. 1. 26. And God said, *let us make Man in our own image, and God created man in his own image,* Mat. 3. ver. 17.

2. They deny the Son to be God: which blasphemy is refuted, Isa. 9. 6. *For unto us a child is born, unto us a Son is given: his name shall be called Wonderful, Counsellor, the mighty God, &c.* John 1. ver. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternal generation of the Son to be against reason, against truth: refuted, Mic. 5. 2. *Thou Bethlehem Ephrata, out of thee shall come to be a ruler in Israel, whose goings have been of old from everlasting,* John 1. 14. Psal. 7. Col. 1. 15.

4. Christ not to be called God in respect of his Essence, but by reason of his dominion, which is refuted, John 10. 30, *I and the Father are one,* 1 John 5. Heb. 1. 3. Psal. 2. 7.

5. The holy Ghost not to be God, refuted, Acts. 5. 3. *Why hath Satan filled thy heart to lie to the holy Ghost? Thou hast not lien to men but to God,* Isa. 4. 8, 16. Job 33. 14. Psal. 33. 6.

From these false doctrines and heresies good Lord deliver us.

These

These Hereticks have been heretofore burnt amongst us, as Anno 1611. March 18. *Bartholomew* *legate*, an obstinate Arrian, was burnt in Smithfield; he refused all favour, contemned Ecclesiastical government. And in the Month of *April* following, *the Edward Wightman* was burnt at *Lichfield* for the same heresie. Queen *Elizabeth* of blessed memory, hearing of them, said, she was very sorrowful to hear that she had such monsters in her Kingdom; and truly, it grieveth me very much to relate their blasphemous and devillish opinions.

Of Millenaries.

AN heresie frequent at this time. This Sect looketh for a temporary Kingdome of Christ, that must begin presently, and last 1000 years. Of this opinion are many of our Apocalyptical men, that study more future events than their present duty, and more rules by prophecies than precepts.

This fancy is most dangerous for all estates.

1. For to promote that Kingdom of Christ, they teach that all the ungodly must be killed.
2. That the wicked have no property in their estates.
3. That the promise might be fulfilled, that the meek must inherit the earth.

This Doctrin filleth the people with a furious and unnatural zeal, which breaths nothing but fire and sword, and maketh them to look upon their Countrymen with such an eye as the *Anabaptists* cast upon *Munster* when they came first to it, viz, a malignant and covetous eye, discerning their prey, and marking the rich men to ruin and destruction. God deliver us from such a Reformation brought in by a multitude, misled with a frantick zeal, and giddy Revelations.

This was the ancient error of *Cerintus*, who was a Jew, and lived in the time of *Domitian* the Emperour, about

about the year of our Lord 96. Among other Errors he taught eternal life to be here in earth; where we should enjoy all pleasures of the flesh.

That after the resurrection, Christs Kingdom should be upon earth, and corporal; and that men should live in carnal concupiscence and lust for one thousand yeers.

He died oppressed by the fall of a Bath: when St. *Iohn* the Evangelist, with some of his disciples were bathing at *Ephesus*, and saw this Heretick *Cerintbus* in the bath, he leaped out, saying, Let us depart, lest the Bath fall upon us, *Cerintbus* being here the enemy of truth; which came to pass as soon as St. *Iohn* was gon out of it, as is set down in these verses of *Stigelius*.

Impia Cerintbus sancto convitia Christo

Dum facit, & stulta garrulitate furit;

Concidit, & rapido blasphemum contudit ista

Collapsa subito facta ruina domus.

This antient Heresie condemned by the Church, and long ago buried, is now revived in these latter times.

You shall find this Heresie confuted in the Chapter of the *Anabaptists*.

Hetheringtonians.

*Vid. Doctor
Denisons
white wolf*

THe Author of this Sect was one *Iohn Hetherington* a Box-maker.

1. This *Hetherington* being a Trades-man, cast off his Trade, and betook himself to be an interpreter of the Scriptures to many persons, keeping private Conventicles.

2. He maintained and published the Church of *England* to be no true Church of Christ.

3. He was a man disaffected to the Government and Discipline of the Church of *England*, and agreeth with the *Familists*, holding with them the perfect purity of the soul.

4. He

4. He maintained and published, the Sabbath since the Apostles time to be of no force; and that every day is a Sabbath, as much as that which we call the Lords day, Or Sunday.

5. He maintained the Books of *Esdra*s was part of the Canonick Scripture, and that they ought so to be esteemed.

For which erroneous opinions, tending to the disturbance of the peace of the Church, and to the seducing of many silly souls, he was adjudged for a dangerous Sectary; and among other punishments laid upon him, this was one, that he should recant his Errours at *Pauls Cross*.

His Errours before named, are confuted by Doctor *Denison* in a Sermon of his, which he preached at *Pauls Cross* at the Recantation of the foresaid *Hetherington*, he recanted them at *Pauls Cross*, and hath lately written against the *Familists*.

The Anti-sabbatarians.

THese *Anti-Sabbatarians* hold the Sabbath day, or that which we call the Lords day, to be no more a Sabbath; In which they go about to violate all Religion; for take away the Sabbath, and farwel Religion.

The Morality of the Sabbath doth consist not in a myltical resting from sin, but in celebrating an appointed day in seven to the worship and service of Almighty God.

1. The Sabbath was instituted in the time of mans Innocency.

2. The manner of promulgation of it in the Decalogue, is worthy to be observed. God saith, *Remember thou keep holy the Sabbath day*.

3. This Law is not placed among the Ceremonial or Judicial Laws, but in the Decalogue it self.

The reasons for keeping it are expressed in the Com-

Commandment, viz. *Six dayes thou shalt labour and do all that thou hast to do ; but the seventh day is the Lords, &c.*

Reasons why the Lords day is to be observed.

1. **BY** Morality of the fourth Commandment, because the Moral Law is not abrogated by the Gospel, but established, *Rom. 3. 3.*

2. Because this day on which our Lord rose, hath been observed by all Christians. It was kept at *Jerusalem, Acts 2. 1.* It was kept at *Troas, Acts 20. 7.* At *Patmos, Rev. 1. 10.* And in all Christian Churches in the whole world.

3. The ancient Fathers have pressed the observation of this day. *Ignatius* saith, *Let every one that loveth Christ celebrate the Lords day.* *Saint Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which never shall be abolished. Their testimonies are infinite.

4. God hath from time to time shewed his fearful judgements upon prophaners of this day, as you read in the Practice of Piety. A certain husbandman grinding corn on the Lords day, had all his meal burned to ashes: another carrying corn upon the same day, had his Barn, and all his corn the next night burnt.

A certain Noble-man usually prophaning the Lords day by hunting, had a child by his Lady which had a head like a hound. Many examples of Gods judgements are there set down, all which may be fair warnings to forewarn not only prophaners of the Sabbath, but also such as by their pernicious Doctrine teach men to prophane it.

Traskites.

Traskites

SO called of one Mr. *Iohn Trask*, whom the Author knew wel. His opinions were, that it was not lawful to do any thing forbidden in the old Law, nor to keep the Christian Sabbath. One *Theophilus Braborn* endeavoured with him to bring back the Jewish Sabbath, and to that purpose writ a book in the year 1632.

The Positions concerning the Sabbath by them maintained, were these.

1. **T**hat the fourth Commandment of the Decalogue, *Remember the Sabbath day to keep it holy, &c. Exod. 20.* is a divine Precept; simply and entirely Moral, containing nothing legallly Ceremonial in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and vertue to the worlds end.

2. That the Saturday, or seventh day in every week, ought to be an everlasting holy day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jewes before the coming of Christ.

3. That the Sunday, or Lords day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth Commandment. Of this opinion was *Theophilus Braborn*. As the *Anabaptists* will have no children baptized, because there is no expresse command for it in the Scripture; so these *Sabbatarians* will have no Sunday, because they can find no expresse text for the alteration of it. *Iohn Trask* for his Judaical opinions, was censured in the *Star Chamber* to be set upon the Pillory at *Westminster*, and from thence to be whipt to the Fleet, there to remain prisoner; three years after he

writ a recantation of all his schismatical errors.

Also *Theophilus Braborn* had his doom in the *Star-Chamber*, and afterward renounced his errors by conference had with Doctor *White* Lord Bishop of *Ely*, which caused him to write a book of the Sabbath.

The Bi-
shop of
London.

For the observation of the Lords day, we read there is among others a Treatise of Doctor *Bonnors*, (called *a profitable and necessary doctrine*) wherein on the fourth Commandment Sunday is often called by the name of Sabbath, and therein (saith he) we must have our minds quiet and free from all worldly cares, and give them entirely and wholly unto God, both privately and publickly; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spiritual edifying both of our selves, and also of our neighbours; and that every one must instruct his children, servants and family, in vertue and goodness: and as St. *Augustine* saith, *Serm. 251. Let us mark and see that our rest be not vain or fruitless, but that we being sequestred from all rural works, and from all business, do from the evening on the Saturday, until the evening on the Sunday, give our selves to divine service.* Only and after such sort we do duly or well sanctifie the sabbath of our Lord. And to prove the Sabbath day to be kept, he citeth *Gen. 2. 5. Exod. 16. 25. Exod. 23. 12. Exod. 31. 14. Exod. 35. 2. Numb. 15. 35.* Some Christians there be that keep both Saturday and Sunday, as the *Ethiopians*.

Gentle



Gentle Reader ;

W Hereas I have some Papers in my hands touching the Traskites, which are worthy to be published to the world, and were not seen, or not mentioned by the Reverend Author of this Book, I have thought fit, being to set forth a sixth Edition of this work, to insert them in this place, for the more full Discovery and Conviction of this last foregoing Sect of the Traskites.

The Particulars are,

1. A Letter to Mistriss Trask, who lay prisoner in the Gatehouse many years, for keeping the Jewish Sabbath, and for working on our Lords day.
2. A Relation of the Life and Proceedings of Master Trask.
3. A Letter of Mary Chester, imprisoned for the same Opinions, written to Master Christopher Sands, Renouncing her former Errors, with a Relation of her relapsing afterwards into the same opinions again.
4. Also a brief Relation of Mistris Trask her Life and Death.

A Letter written heretofore to Mrs. *Trask*, who lay prisoner in *Maiden Lane* and the Gate-house, fifteen years, for keeping Saturday for Sabbath, and working on the Lords day.

Mistress *Trask*,

YOur long imprisonment comes oft into my mind; much have I thought how I might do you some little good; but to effect it, my weak capacity could never find out. Your constant suffering would be praise-worthy, were it for truth; but being for error, your Recantation will be both more acceptable to God, and laudable before men. I hope you are not so stupid and obstinate in your opinions, that you will therefore continue in them, because you once held them; or that your whole study and endeavour hath been, not with an indifferent mind laid down at Christ's feet, to search the Truth, but with a resolute heart to defend what you have believed to be so. I hope the better, and therefore having at this time some cessation from my ordinary employments, have set pen to paper, to desire you in the bowels of Christ, to consider with me, and with some small indifferency, what may be said against those points you suffer for. And although you be not yet resolved to leave them, yet read my lines, and sometimes think of them. Judge not your self so certain, but that you may be deceived. Good men and women have been so, and why not you? And if you have been deceived in some things, (as you know you have, God hath convinced your conscience of it) why not in others? Therefore take heed to your Spirit, that you deal not treacherously with God; and I pray you let us weigh with some indifferency, I say, the reasons that might move you to doubt.

And first, for your own manner of entrance into these

these opinions. Consider the Quality of your self, and the persons that lead you into them; all seasoned with envy and dislike of Church-government: from which bitter root observe, that all Schisms and errors have proceeded. It is that which gives the Devil the freest passage, and by which he holdeth ever after the strongest possession of mens souls; untill the grace of God and true repentance do dispossess him. And though one error doth easily beget another, yet 'tis commonly observed, this dislike of Church-government is either Mother or Nurse to most of them. And had not your opinions the same also? Consider I pray you, one subtil bait, taught by your Seducers, to catch souls. How at the entrance into these opinions you held, that a wicked Minister could not convert, neither could a faithful Minister erre in any thing; that is, not so as to teach an error. This Ground-work being laid and believed fully, Master Trask's Ministry was sealed by many Converts, some from open profaneness, others from being only formal Christians, to be sincere, as was supposed. And after this principle, That he being a faithful Minister could not teach any error, was once swallowed down, with what ease others followed, you know very well. Now grant the former points true; take them in any sense you would have them taken, yet were they in Mr. Trask's hand no more than baits: For, by your own opinion, he appeared not to have been that faithful Minister, viz. when he in part at least renounced his errors. And therefore this was used by him (though I say not of set purpose, yet) as a trap to catch souls.

Again in your entrance, Consider the Father that begat both Mr. Trask and others to those opinions. First Mr. Trask seduced one who afterwards seduced him. And if you can understand, behold here Gods righteous dealing, Mr. Trask draweth Hamlet Lackson from the Church, accusing it of falshood

both in doctrine and government; and *Hamlet* lack-
 son draweth Mr *Trask* to points of Judaïsme, as to the
 observation of Laws touching Meat, Drink, Appa-
 rel, Retting, Working, Building, and many other
 matters. As thus, if there be a Law for doing of
 such and such things, we are, said he, to leave our
 own thoughts and other mens opinions, and follow
 that Law for the doing thereof. Upon which Te-
 net came in the observation of legal Ceremonies,
 and one Law after another, as occasion did mini-
 ster it self: yea and much distraction was bred;
 so that it was not safe to eat, drink, to come into a
 house, to sit down, nor buy any thing in a Market,
 nor to walk in the streets, for fear of touching others
 that observed not those Laws, and so were unclean.
 For 'tis manifest, that all these were the consequences
 of their opinions. But for this matter, to answer for
 all such pretended legal pollutions, I shall give you
 one place of Scripture, which as I am sure you will
 never be able to avoid, so my desire is, that you
 would seriously consider it. It is *Acts* 10. 28. *God*
hath shewed me, saith *St. Peter*, *that I should not call*
any man common or unclean. Here is a Declaration of
 a repeal of all those Laws that did cause a pollution
 by touching. Think in your mind how this may be
 answered. For this speech of God from heaven to
St. Peter, doth not only shew the abrogation of one
 or two Laws, but of every one that outwardly makes
 a man unclean either by eating or touching; and
 consequently not to be conversed with.

But to return to the person that drew Mr. *Trask*
 and others to the observation of these Laws, and of
 the Jewish Sabbath. O Mistress *Trask*, stand ama-
 zed and consider; was there ever such a thing heard,
 that one that had been such an instrument for the
 glory of God and the good of his Church, as it was
 beleev'd *Hamlet* was, who conceived himself sent
 to raise to life Lawes that had lien dead 1600 years,
 and

and upwards, should fall so fearfully, as to deny his Lord that bought him, to blaspheme him, to rail at him, to reject the New Testament as a Fable, and to write against it? which writings you have seen. Say you what you will, let conscience speak truth. This man is the first that induced you to these opinions, either by himself or others. Is this so excellent and Holy a Father, that he is worthy, yea more worthy of imitation, than any one learned man since the Apostles? This Runagate *lackson*, who cannot write true English, nor read it truly, but as he learnt lately by a habit of reading. O *Mistress Trask*, fear, doubt, think upon it, wherein it was, that he provoked God so fearfully, as to give him up to a hard, unbelieving, blaspheming heart, that he might be damned. Have eyes in your head and consider, hath not God made him an example? If it be not a strange one, parallel it, shew me the like. We read of *Arrius* an Arch-heretick, that voided out his bowels at the Jakes: But this man, not his bowels, but Christ and all Christian doctrine, as filthy excrements: and yet this is your Father, (take it in your own sense) or he that under God, by himself, or others by his means, hath begotten you to those opinions.

O *Mistress Trask*, consider your wayes, lay these things to heart, and dally not with God. In the next place consider your progress in these opinions. There is a place in *Wisdom*, chap. 11. ver. 15, 16. (though you esteem it Apocryph. yet it is consonant to other Scriptures) that God sends vengeance suitable to mens sins, that *where withall he sins, therewithall he should be punished*; and this is also in mercy, that men might thereby see their sins and repent. So *Nadab* and *A-bihu* sinned by fire, and were punished by fire. *David* sinned by Adultery and Murder, and in the same kind was punished. You and others sinned by separating from the Church, and were you not punished by separating one from another? while there were

many that observed the same lawes, yet differing among themselves about *walking with God*, would not communicate one with another? Did you not Excommunicate one another in your mind? witness you and Mr. *Hebden*, and others also. Consider, that as you have forsaken Christ in his Ordinances, whose Spouse you ought to be, in like manner your husband is become an alien to you. Consider, That Truth alwayes prevails, though it be at first but as a grain of Mustard seed, yet it groweth at last into a tree. So the true Church doth: But error with time decayeth. And have not the late upholders of those opinions which you maintain, forsaken them? Some are returned to the Church, some to prophaneness, others fallen to flat Judaism, and denying their Lord that bought them, and have left the truth; which (as you suppose) only two or three women do now uphold. I pray you think of this, and consider, whether you have ever heard of such a thing, That a necessary truth having lyen hid 1600 years, should after be revealed, preached by witnesses and sufferings, upheld and forsaken, and all in the space of 12 or 14 years. Have but the speech of *Gamaliel* in your thoughts, *Surely had this been of God, it would not have thus vanished.*

In the next place consider with me some reasons, that manifestly prove, that Christians are not to observe the same Sabbath as was commanded to the Jewes. One reason is this. *St. Paul* saith, that *he had taught the whole counsel of God, and kept back nothing, Acts 20.* And yet he never taught the Gentiles (who kept not the Sabbath) one word, never wrote one tittle in any Epistle, as if they were to observe the Jewish Sabbath. Now it is well known, that the uncircumcised did not observe the Sabbath. Therefore if the observation thereof be necessary to salvation, how was *St Paul* Free from the blood of all men, who never taught the Gentile Christians to observe the Jewish Sabbath? But

But further I pray you consider with me, whether it can be found, that the Apostle ever wrote *but seemingly* to the Gentiles, against the observation of any Law, that the Gentiles lived in the breach of, if that Law was necessary to salvation, as you suppose the sabbath to be. But he wrote against the sabbath day (at least seemingly) in your opinion, *Col. 2. Let no man judge you in meat or drink, or in respect of an Holy day, or of a New Moon, or of the Sabbath dayes.* The reason is given, *ver. 14. because these were part of the Hand-writings of Ordinances that were nailed to the Cross.* If you can shew the like in any Moral Law, it were somewhat. Were it a tolerable speech, think you, that the Apostle should say, *Let no man judge you in Murder, Adultery, Drunkenness, Theft, &c.* for that the Law touching these was abrogated by Christ, and nailed to his Cross? what ears can hear this?

Some there be who say, the Apostle here means, not the seventh day sabbath, but the Jewish Holy dayes, which are called sabbaths, *Lev. 16. 31. 23. 24. 39.* But they which so speak, mistake the matter. For in no place do the Scriptures intitle the Jewish Feasts sabbath dayes, but sabbaths, or rests. For the word *Sabbath* in holy Scriptures signifies sometime *Rest*, sometime *Seaven*; it signifies rest in the places before specified; but where it speaks of a sabbath of weeks, of years, of dayes, there by sabbath is meant *Seaven*; and the last of the seaven or sabbath is properly the sabbath week, or the sabbath year, or the sabbath day; and the word sabbath is named for week, or seaven, almost quite through the new Testament in the Greek; as the Pharisee is said to fast *twice in the sabbath*, Christ rose *the first of the sabbath*, the Apostles brake bread *the first of the sabbath*, the collection for the Saints was *the first of the sabbath*, or the first of seaven; but the last of seaven or sabbath is the seaventh or sabbath day. Besides, there was but three sorts
of

of dayes observable by the Iewes, viz. Holy dayes, New Moons, and Sabbath dayes: and they be all accordingly named in this verse, *Col. 2. 16.* And such as make Holy dayes and sabbath dayes to be one and the same in this place; do confound the order of words which the Holy Ghost useth, and offer violence to the Text.

Now that which you object against this, to any purpose, is the Commandment, *Exod. 20. Remember that thou keep holy the Sabbath*, and the seventh day is the sabbath; and you say, that the seventh from the Creation is it; and by that command we are bound to observe that day. I answer, you cannot prove that to be the seventh from the Creation, but rather the seventh from the first day that God gave them *Manna*, as appeareth *Exod. 16. 22, 23.* from which dayes the Iewes observed their sabbath, and not before, as is probable by these reasons. First, had the *Israelites* observed a sabbath in Egypt, then had that relation of *Appian* the Historian of *Alexandria*, noted by *Josephus*, been most ridiculous, who said, that the original of their keeping sabbath arose from this, that by travelling six dayes in the wilderness, through inflammation of blood, a Carbuncle arose in their groin; which Carbuncle in the Egyptian language was called *Sabatosei*: from hence saith this Historian, they observed the Sabbath, which if they had observed in Egypt, where they were 400 years, then would this History have gained but small credit with the Egyptians. Secondly, had they observed it from the Creation, there would have been some memorial thereof among the Gentiles, as there was of other Laws, which they observed by tradition, as sacrificing, &c. But to this day I could never hear of any learned man, that could ever find any footsteps thereof among the heathen. Besides, had the Sabbath been in use in the old world, then had the Iewes charged the Gentiles with the observation thereof,

as well as they did with the observation of all other Lawes that they could find by reasons or consequence were in use before the flood. And this Mr. *Ainsworth* notes upon *Gen. 9.* Therefore considering these things, it is most apparent, that the heathen did not observe the sabbath. But further to prove it, it is said to be a *sign betwixt God and Israel, Exod. 31. 17.* From which place, as also from *Exod. 16.* Mr. *Ainsworth* noteth, that the Iewish Rabbins affirm, that they only were charged with the sabbath, and not the Nations: and this is their opinion at this day. Hence I conclude, that the sabbath, as it was delivered to the Jewes, was not Moral: for had it been so, then had the Gentiles observed it by nature. *Rom. 2. 14.* For that *They do by nature the things contained in the Law.* Moreover it is apparent, that even under the Law, the sabbath was not of like nature with the rest of the Decalogue. For it gave place to certain Ceremonial Lawes, as to Circumcision, their observing of the Holy daies by great Feasting: For as *Ainsworth* notes, if a Festival day fell upon the Sabbath, the Sabbath vanished and the Feast was kept. This cannot be shewed of the rest of the Decalogue. If that were broken, Gods Image was broken and defaced in us; and therefore it ought for no cause to be infringed, as the sabbath might be upon occasion, as to save the life of a beast. Also the meer end of other Lawes is the principal worship of God; but the sabbath is not so: for time and place are but hand-maids to the end God may be worshipped. Also the sabbath is a shadow, a Type (as both Scriptures and Fathers affirm) which the rest of the Decalogue is not. Beside, the sabbath bound the Jewes only, the rest obliged all Nations to observance. The sabbath in force for some time only, that is, from the going out of the Commandment till the death of Christ upon the Cross, *Col. 2.* but the rest from the Creation till the day of judgement. The
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sabbath made known only by the letter of the Law, as appears by *Nehemiah 9.13,14. Ezek.20.12.* but the rest written not only in the Law, but in nature also, *Rom. 2.* This being so, it will be demanded, whether the Christian have now no sabbath?

I answer, he hath. For Christ having abolished the other by his death upon the Cross, the Apostles of Christ by the direction of the Holy Ghost, appointed for the more peculiar service of God, instead thereof, the first day of the week: which was made choice of rather than the rest, (as the Learned affirm) for two reasons. First for honour to our Lord, who having finished the work of our redemption, rose upon that day, and therefore instituted the Lords day, *Rev. 1. 10.* Secondly, for the good that came to the Church by the Resurrection of Christ. For if Christ had not risen from the dead, his death and sufferings had been in vain: But having overcome sin, death, and hell, he hath set open the Kingdome of heaven to all beleivers; and therefore this is the Christians day of worship; The day of Christs resurrection is the day, in which it is said, *Thou art my Son, this day have I begotten thee, Acts 13. 33.* with *Psal. 2. 7.* upon this day was that marvellous work accomplished, that is, *The Stone which the builders refused, is made the head stone of the corner. This is the Lords doing,* saith the Psalmist, *and it is marvellous in our eyes, Psal. 118. 12, 22.* *This is the day which the Lord hath made,* saith the Holy Ghost in the same place, *ver. 14. We will rejoyce and be glad in it.* Hence it manifestly appeareth, that the Church setting the first day of the week apart for Gods publick worship, is of God, and therefore we Christians may well say, and conclude, that all other Feast daies come short of this; That of unleavened bread, That of Pentecost, The Trumpets, Tabernacles, put them all together, and adde thereunto their after-Festivals, as the Dedication of the Temple, the daies of Purim, and

and all other Festivals, both of that Nation, and all other Nations under heaven. If all their deliverances, eminent mercies and blessings, which by those daies were kept in memory, were all collected and compared with the glorious deliverance, rich mercies, abundant blessings, that come to Christians by the Resurrection of Christ, they would all keep silence and come short. Therefore let every Christian that hath benefit by the Resurrection of Jesus Christ, shew himself thankfull, by keeping our Lords day ; and in Reverence to God and obedience to his Church, take heed of prophaning that day, which hath been consecrated to his service above 1600. years.

Yet for all this that hath been said, it will perhaps be further objected, that the Apostles did frequently Preach upon the seventh day Sabbath ; and many Primitive Christians observed the same, and that also for a long time after the Apostles ; as appeareth by *Eusebius Ecclesiastical History*, and other Authors.

I answer, all this is very truly said, I do willingly acknowledge with you, that the Jewish Sabbath was observed by many Primitive Christians ; but I also say, that they were Judaical Christians, that is, such as were converted unto Christ from among the Jews, those which were called by the Apostle Saint Paul, sometimes, *They of the Circumcision*, they did indeed not onely observe the Sabbath, but the Jewish feasts, they were circumcised, and while the Temple stood, they worshipped God thereat, yea and also offered sacrifice ; and yet believed the doctrine of Christ ; and this most cleerly appeareth, *Acts 21*. Where St. James saith to St. Paul, Brother, Saith he, *thou seest how many thousands of the Jews there are, which beleve ; and they are all zealous of the Law, and they are informed of thee that thou teachest (whom doth he teach ?) the Jews, which are among the Gentiles, (what doth he*
teach

teach then ?) to forsake *Moses*, and that they ought not to circumcise their Children, nor walk after the customs. What shall we do, saith the Apostle, (for they will come together,) but this ? We have four men that have a vow ; Do thou purifie thy self, and shave thy head, and be at charges with them for an offering : then will they see the Things, whereof they are informed of thee, are false : For that thou thy self walkest orderly, and keepest the Law. But as for the Gentiles that believe, saith the Apostle, we have written and concluded, that they observe no such thing ; as much as if he had said, thou maist teach them contrary to *Moses* ; but not to the dispersed Jews. And let this be noted, that the Apostle in all his Epistles never wrote a word otherwise, I say, not a word, that the Judaical Christians should leave the Law of Circumcision, Sabbath, or any other thing, only they taught that the Gentile Christians be not circumcised, and to observe *Moses* Laws. But what will some say, did the Apostles approve of two Religions, of mens going different wayes to Heaven ? I answer, no doubt the Apostles, and so the Church hath authority from God, according to discretion, as occasions are administred, to do that in one age, which will not be allowed in another ; for a time Sacrifice was offered by some Christians of Jerusalem, not so alwayes ; and so the seventh day Sabbath was kept: Christians had their Sacrament at supper time, and their love-feasts, and washing of feet ; not so alwayes ; in some Countries infants received the Sacrament, so much as they were capable, or could receive, viz. the Wine ; not so alwaies. Beside, though they differed in the manner, yet in substance it was one and the same, that is to say, though these Judaicall and Gentile Christians may seem to differ somewhat in the manner of their goings, yet in the end they agreed; in respect of that both their wayes were but one and the same : They both believed our Lords Doctrine, and accordingly walked in self-denial,

denial, enduring the Cross, despising the shame and reproach, and so patiently waited for the promised inheritance; and to this they were both baptized. It is neither daies, nor meat-offerings, nor any such thing, that either hinders or furthers the work of spiritual Regeneration, the Kingdome of God is not attained by such outward observations: *It is neither Circumcision nor uncircumcision that availeth to Salvation, but a working Faith*, a trust in God, enduring all things, which Regenerates in a spiritual way, and makes a new creature; and this both circumcised and uncircumcised may do. And therefore let no man think, that Christ is in the one Estate more than in the other; but in either of them he that believed in his heart, and confessed him with his mouth, that is, in his life and conversation in the same way of which he makes profession, he shall be saved. Therefore the Apostle said, *He that is circumcised, let him not be uncircumcised; nor he that is uncircumcised be circumcised; but in whether condition or estate he be called to be a Christian, therein let such a one abide with God.* And this was the Apostles Doctrine in those dayes. But this knowledge was not in all; Some would be of Paul, Some of Apollo; Some of the Circumcision, Some of the uncircumcision: Therefore the Apostles, condescending to their weaknesses, did appoint some to Preach to the circumcision, others to the uncircumcision, Gal. 2. 7, 9. And these had also their several Bishops or Governours of themselves. James the Brother of our Lord, saith Eusebius, lib. 4. cap. 5. was first Bishop in Jerusalem, over those of the Circumcision; and accordingly he dedicates his Epistle to the twelve Tribes scattered, supposed to be his charge, Jam. 1. 1. And it appears by Acts 15. That some Zelots Preaching Circumcision to the Gentiles at Antioch, would seem to derive their mission from the authority of James in Jerusalem: But after a Council had been held, and Decrees sent to the Churches, then did the Apostles

*This of
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Apostles affirme, that those that had troubled them, in Preaching to the Gentiles a necessity of Circumcision, had no command so to do, *Acts 15. 24.* So cautious were they then, in Preaching ought more than was generally approved of by the Bishops. *Eusebius* saith, as *James* was the first Bishop of the Circumcision, so in a hundred and ten years they had fourteen more all circumcised: But then, as *Eusebius* relates, because the City rebelled, *Adrian* the Emperour removed the Jews out of *Jerusalem*, and placed other Nations therein. And because one *Thebulis* was not admitted to be their Bishop, hee corrupted that Church, viz. that particular Church of *Jerusalem*, with foul Doctrine; for which see *Eusebius, lib. 4. cap. 15.* also pag. 568, 569. in the Column of *Jerusalem*-Bishops, and in the Column of Heretikes, pag. 568. in that very year 110. *Thebulis* was the first Heretike that corrupted it; till which time saith *Eusebius*, that Church continued a pure Virgin. A thing which *Mr. D'aylle*, Pastor, as he writes himself, of the Church in *Paris*, it seems, did not well observe, when he takes this passage in *Eusebius* as understood of the Catholick Church, viz. that she continued a virgin only an hundred and ten years; setting it down to this purpose in the second and third pages of his Book Intituled [*Of the right use of reading the Fathers*] In which book he not only discredits the Fathers, but the whole Church of Christ, so far, that if what he saith were true, or to be regarded, hardly any thing upon their, viz. the Church or fathers, account might be believed, as certainly true and right. For in his opinion, after an hundred and ten years the whole Church was corrupted; how much more particular Fathers? which his whole book indeed laboureth to prove: A book, by which and some others of like dangerous quality, many now a daies become *Seekers*, as they are commonly called, beleiving neither the Canon of Scriptures, nor the truths contained there

therein, otherwise than upon their own account and authority, that is to say, so far as their private and particular reasons apprehend. As for this passage of *Eusebius*, although he sets it down very fairly, the Greek in the margin, and the English in the Text, and useth it as the fore-horse or leading Authority, to bring in whatsoever Calunnies he pleaseth afterward, yet is it a silly, and no lesse malicious mistake, in such a great Patriark and Matter, So palpably to mistake, that even but a School-boy reading the place, would discern it, viz, that *Eusebius* speaks not of the Church catholick, but of the particular Church of *Jerusalem*, and at that time only. So that any indifferent man will see, upon what a false and sandy foundation his whole book is bottomed. But this by the way. It appears therefore both by Scriptures and Histories Ecclesiastical, that these two sorts of Christians remained distinct for a long time, and that one of the two sorts observed the Jewish Sabbath, and the other our Lords day, and both of them had the Churches Authority, *Acts 15.* for their so differing observation. The knowledge of which distinction fully answers this Objection, namely that the seventh day Sabbath was observed by the Christians, in the Primitive times. It is true, it was so observed by those of the circumcision, but what warrant is this for such as are not of the circumcision, that they were to observe the Judaical Sabbath? Surely both you and others do it very groundlesly and presumptuously; The Rabbins in the old Testament are against you; The Apostles of the new Testament wrote, preached, published decrees against you; The custome of the Univerſal Church is against you; and why will you dare to do it? how will you answer these things another day? had you lived in the Apostles daies, when the doctrine of our Lord was new, and doubtfully believed by many, surely then to do things of your own head presumptuously, not only without,

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but against the Apostles, had been a great sin ; but to do it now after so long a time, not only against the Rabbins and customes of the old Testament, but against the Apostles Doctrine, and practice of all Churches of their times, also against the custome of all Christian Churches for these sixteen hundred years, surely your sin, your spiritual pride and presumption must need be very great.

There was in the Primitive times, as *Eusebius* declares, a Sect called the *Ebionites*, which observed both the dayes ; both the seventh day, as the Jews, and first day of the week, like as the Christians did : yet were these accounted *Hereticks*. Surely your Offence is greater than theirs ; what will become of you? what will you say for your self? why will you go in a way of your own deviling, a path that was never before trod? Learn of the Spoule in the Canticles, who saith, *Go thy way forth by the foote-steps of thy Flock ; and feed thy kidds by the Shepheards tents*. For else, as the Prophet *jeremy* saith, *ye may stumble in the way, from the ancient paths ; and walk in paths, in a way not cast up*. But so stupid, or rather, as I may say, so soaked and drrenched in opinions, Some are, that they have a way of Elusion to evade all this. The Apostles Doctrine doth not concern them : They are Judaical Christians ; by nature they are Jews ; and this is revealed to them by the Spirit from such and such Scriptures. I could name both Scriptures and persons: but I shall forbear at present. This is revealed to them forsooth ; and the certainty of Faith is given them, whereby they undoubtingly know it. Others there be, that are not so certain ; but yet in a doubting manner, think they may be Jews, for ought they know to the contrary ; and therefore conclude, that seeing they do doubt, it is safest for them to keep Sabbaths, and to live as do the Jews. Good Lord, how dangerous are erroneous Opinions, when they have once taken possession of the mind ! they wilfully Sepa-
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rate and condemn themselves even without the Churches authority, yea how fearless are those that hold those opinions. The Apostle saith to *Titus*, chap. 3. vers. 10, 11. *A man that is an Heretike, after the first and second admonition reject; knowing that hee which is such, is subverted and sinneth; being condemned of himself:* And what may be said of such? but even as infected houses have over their doors written, *Lord have mercy upon us*, the very same may very well be upon these mens souls.

But against what is here said, some do yet further object and say, The fourth Commandement, *Exod. 20. 10.* enjoyns strangers to the Observation of the Sabbath; as it is written, *Thou and the stranger which is within thy Gates, &c.*

But I answer, strangers might eat of the Passeeover; but they were circumcised strangers: So the Rabbins say, as Master *Ainsworth* notes upon this verse, that these were Proselyte strangers, not uncircumcised.

We are to know, there were three sorts of strangers, as is noted by Mr. *Ainsworth* upon *Exod. 12. 49.* The Paynim stranger, that served Idols, such were not suffered to live in Canaan Land; and there were sojourning strangers, that refused the service of Idols, and came to Canaan land for succour; such were permitted to live among them; and for the most part they observed the seven precepts delivered to the sons of *Noah*, noted by Mr. *Ainsworth* upon *Gen. 9.* These sojourning strangers, although they were not circumcised, nor observed *Moses* Law, yet they were of good esteem in *Israel*, and termed *Saints of the Nations* or Gentiles. *Cornelius* the Centurion was one of these; he worshipped God, and was of good report among the Jews, *Acts 10.* yet not circumcised. But then a third sort were the Proselyte strangers, who were circumcised; and thereby had joyned themselves to the Lord, and to keep his Sabbaths, *Isa. 56. 60.* Such stran-

bers are meant in the fourth Commandment which are there charged with the Sabbath ; and this is the opinion of former Rabbins, and of the Jews at this day. For some opiniated men being at *Amsterdam*, who required to be circumcised, they were put off by the Jews, who told them, that the Sabbath was only given to the *Israelites*, not to the Nations ; as appeareth, *Exod. 31. 16, 17.* where it is said to be given to *them and to their generations* ; and that it is a *sign betwixt God and the Children of Israel*. The nations were only required to observe faithfully (as necessary to their Salvation) the seven precepts given to the children of *Noah*, and in them unto all mankind. Whereupon *Mr. Christopher Sands* was content only to be a National Saint ; or a Saint of the Gentiles, by observing the seven precepts : but *Jackson* would not be so content ; he would be circumcised, and so made a Jewish Profelyte. And in *Amsterdam* the Jews told *Jackson, Sands*, and others, that whereas they took upon them the observation of the Sabbath, unless they were also circumcised, their observation thereof was groundless. This that I relate is nothing but the truth ; and I could, if it were needfull, justifie it by many witnesses.

And now *Mrs. Trask* have done what I did intend. I pray you, read these lines : Think upon them ; and though you be not resolved as yet to alter your opinion, yet, if it be possible, doubt of your self, and your own understanding. Lord ! what should make you to prefer it before the whole Universal Church of Christ ? Think how much good you might have done by an Holy Conversation, and grave admonitions to other women, had it not been for these opinions that did separate you. How little comfort will they bring you upon a sick-bed ? what glory to God, good to others, comfort to your self, have they yet gained ? O *Mrs. Trask*, these things which you strive for, are light and sleight matters, comparing them with other

other Doctrines of Christ ; all that you stand for are but outward observations, touchings, tastings, and bodily observations of daies, &c. May it not be truly said of these things you stand for, as it was said of circumcision and other legal ceremonies, that they do not work Grace ? If you do them, you have never the more ; if you do them not, you have never the less. Upon this very ground was circumcision put away by the Apostles, *Acts 15.* because in matter of grace it availeth nothing, as appeareth by these places, *Act. 15. 1 Cor. 7. 19. Gal. 5. 6. & 6. 15.* Observe, that when the Apostle speaks of these things, how comparing them with other Doctrines he sleights them, *1 Tim. 4. 7, 11. Tit. 1. 14. 2. 1, 15. 3. 8, 9.* And therefore for the time to come, although your conscience be entangled with these things, yet let them not take up all the time of your devotion ; if they must needs have a room in your thoughts, let them have the lowest. But for other doctrines, viz. the knowledge of our selves, our sins, the multitude and greatness of them, how you may overcome them, and increase in grace, adding vertue to vertue, think seriously upon them ; think also upon the miseries of this life, inward and outward, that you may be weaned from it ; of eternity, eternity, eternity, and also of death and the suddenness of it ; which that you may be the better prepared for, think on the general day of judgment, and the dreadfulness thereof ; and the certain appearance of all consciences before the Tribunal of God : How Christ may be your advocate at that day. Think upon Hell, and the payns thereof, namely the absence of Almighty God, and of all joyes, and whatsoever may make a man happy : The presence of the Devil, the Damned, and of all Torments that make a man miserable. Contemplate upon the Kingdome of Heaven, and the joyes thereof, the Excellency of the place, the fruition of the company, The Blessed Trinity, Angels, Saints, and whatever may help to make a man gloriously happy Contem-
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contemplate likewise the benefits of Almighty God, as
 the creation of man, not like any creature, but God
 only. The end thereof to serve him in this life, and to
 live with him Eternally hereafter. And herein think
 upon the preciousness of your Soul, that it be not lost;
 precious in respect of Gods image stamped upon it;
 precious in respect of the price paid for it; precious
 in respect of the place prepared for it. Likewise med-
 itate upon the benefit of conservation in the womb,
 in the birth, since the birth. How all things were cre-
 ated for mans sake, things above, things below, yea
 the very Angels appointed for Guardians. Meditate
 also upon the glorious benefit of Redemption; and
 here think upon the multitude of benefits that come
 in by our Redeemer; also the person redeeming, and
 the persons redeemed; from what redeemed, and to
 what end. Also contemplate upon the sufferings of
 Christ. O that you would take time while you have
 it; and one half day in a week sitting alone, cause to
 pass by in your imagination the sufferings of Christ,
 from the Manger to the Cross; get a catalogue of
 them; and when you come to any thing that moves
 affection, to compunction, to rejoycing, &c. there
 make a pause, and enlarge your meditation upon that
 poynt; dwell the longer upon it, and offer to God a
 sacrifice of Prayer, petition, thanksgiving, or both, as
 occasion offers it self. These things would yield you
 comfort another day: And therefore, Good Mistris
Traske lay them to heart, and think upon them. See
 that you do not catch only at the shadows of Reli-
 gion, and let go the substance. As it hath been pains
 and trouble of mind to you, to wade thus far in a
 false way; so will it be, I know, to go back, to search
 with an indifferent mind, humbly, and willingly to
 obey the truth. For I am thoroughly perswaded, you
 are further out of the way, than you are aware of.
 For to tell you but the truth, you are in the very path
 of heresie; although perhaps you think not so: you
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are as a man that is out of his way in the midst of a Forrest, where many cross paths are : he goes on forwards thinking himself to be in the right way, but meeting some other man, who tells him, that he goes altogether wrong, he begins to find his Errour, stands amazed, as having strongly been perswaded, that he went right ; and how to resign up his perswasion and judgment to the knowledge of that other man, and so to go directly quite back again, as he is told that he must do, this is so much against his mind as he can hardly do it : But necessity forceth him, there is no remedy, no other means for him to recover his right way, or to attain to his journies end. Even so must the man or woman do, that wanders in the dark and blind wayes of heresie, He must first of all depose, lay down his private and prejudicate opinions ; he must submit his judgment, and resign up his understanding to the true Church ; as both by Scriptures and the Creed we are bound to do. And that God Almighty would give you grace, and Humility enough, so to do, is, and shall be, the prayer of

Your faithfull Friend

December 26.
1634.

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A Relation written in the year 1635. and
now published for an admonition to
Quakers and Sabbatarians.

Master John Trask born in the County of *Somerset*, and a School-master there, being about four and thirty years of age, came to *London* about the year of our Lord 1617. where being zealously affected, and in the path of *non conformity*, he fell into diverse points differing from the way of the Church. One was, that he ranked men into three distinct Estates, 1. of nature, 2 of repentance, 3. of grace. According to which three degrees was his order in Preaching. To recover men out of the state of nature, he Preacht Repentance so earnestly, that he caused many of his Auditours to weep, yea to roar in that manner, that inhabitants in several places of the City were disquieted many times in the night season by his Converts. And himself gave them an example, for both in City and Fields he prayed so loud, as if he would have peirced the Heavens; and thus pourtrayed Repentance before all mens eyes, that it was a deep Humiliation, So sensible as the Travel of a woman, or the taking out the heart from within the body by a Chirurgeon; without which sensible new birth none were babes in Christ, nor entred into that third Estate.

So that many by his Preaching were at their wits end; and spared not to pull down their bodyes by fasting, watching, and hard labour; which he then prescribed, as a means to mortifie the flesh, and to bring men into the third Estate, yea some proceeded so farre, as to fast three whole daies together without any manner of food, hoping by the end of the third day to get into
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that third estate of justified Saints, to the which he admonished them, alleging for that purpose *Hosea* 6. 2. *After two dayes he will revive us ; in the third day he will raise us up ; and we shall live in his sight.* He preached that then was the time of wounding the Spirit by the Almighty, *Prov.* 18. 14. *Psal.* 109. 22. of breaking up the fallow grounds of their hearts, *Hosea* 10. 12. Such spend their daies, said he, in sighing. *Psal.* 31. 10. They be as Doves of the vallies, every one mourning for his iniquities, all hands feeble, and knees weak as water; they gird themselves with sackcloth next their flesh, 2 *Kin.* 6. 30. (even so did some of Master Trask's followers.) Their silver and gold cast into the streets, as bread upon the waters given to the poor, (so did Master Trask) And some sold lands and goods, and distributed the price of them: neither did they satisfie their souls, nor fill their bowels, because that had been a stumbling block, *Ezek.* 7. 16, 17, 18, 19. Master Trask's company were pressed by him, to eat their bread with quaking, and to drink their water with trembling, *Ezek.* 12. 18. Thus they passed, as they thought, like Israel through the wilderness, from strength to strength, filling their digged wells with tears, till they appeared before God in *Sion*, *Psal.* 84. 6, 7. Ths was the time of *Jacob's* troubles, they supposed the new Birth, where every man hath his hands upon his loins, as women in travel, all faces turned into paleness: alas! for that day is great, so that none is like it: it is even the time of *Jacob's* troubles, but he shall be saved out of it, *Ier.* 30. 6, 7. and so it fell out, that divers converted by Master Trask from open profaneness, were in such labyrinths; but such as were converted to his way from being formal professors, they were so much the more troubled in mind, for that no so much deep humiliation or regenerating work had been wrought in them, viz the formal professor as they perceived
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to be in prophane, and their stay was longer without a perfect and full assurance, than the prophane were, which made Mr. Trask often to say, how that this day this Scripture is literally fulfilled in our eies, viz. That Publicans and Harlots go into the Kingdom of God before the formal professor, *Mat. 21. 31. That many that are first shall be last, and the last shall be first, Mat. 19. 30.* To these Mr. Trask would say, *That it was a day of trouble; they were come to the birth, but there was no strength to bring forth, Ier. 37. 3.* and therefore to comfort such as had lived in a form of godliness, he would say, who is amongst you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God, *Isa. 50. 10.* but for such professors as would not wait, but assume to themselves an assurance of their own salvation, *This shall ye have of my hand, saith the Lord, ye shall lie down in sorrow, ver. 11.* and therefore he earnestly pressed such to wait, saying, Let tears run down like a river day and night, till the Lord look down and behold from heaven, *Lam. 3. 49.* that they humble themselves under the mighty hand of God, and in due time he shall lift them up, *Lam. 4. 9, 10.* A multitude of Scriptures were heaped up to this end. *Blessed is he that waiteth on his Lord; my soul waiteth on the Lord, more than they that watch for the morning: Such as sowe in tears, shall reap in due time, if they faint not. Neither eye hath seen, nor ears heard, neither hath it entred into the heart of man to conceive the things that God hath prepared for them that wait for him.* Very many more Scriptures were produced to this end.

This was the way of Mr. Trasks preaching, and is now with very little difference, the same with the Quakers, and this manner of preaching then by him, and now by the Quakers, hath so seized upon troubled

bled spirits, that the effect hath been as *Solomon* saith, even as the Harlots dart struck through the Liver, her doctrin laies hold upon the soul, and as a bird she is taken in her snare, the simpleton goes after her, as the Oxe to the slaughter, and a fool to the stocks, and knowes not that it is for his life. But this is the way of Heresie. And she cast down many wounded, yea, many strong men have been slain by her, her house is the way to hell, going down to the chambers of death, *Prov. 7.* Let us be warned of this, for the Scripture saith, that the devil himself is transformed into an angel of light, and so are his ministers for deluding of souls, *2 Cor. II. 13, 14.* *Corath, Dathan and Abiron* for holiness compared themselves with *Moses* and *Aaron*, and the people thought no less, who cried out against *Moses*, ye have killed the Lords people, *Numb. 16.* All ancient and modern Hereticks have pretended to more severity and strictness in Religion, than the mother Church was of, from which they departed: For if it were not so, they should not have the power of seducing the souls of men. This was it which made the ancient Fathers to say, that these men were the devils chief instruments to promote his Kingdom, and so dying they went out of this world to be damned. For behold the marvellous depths of Satan, that cunning Fowler. Here he laies his baits and snares. This repentance, or repenting condition, was not to be continued to their lives end, but only till that third estate was obtained. This being gained, they were then past all danger of Gun-shot; they were passed from death to life, they should have no more sorrow, all joy; sadness and sighing should be fled away. Men in that third estate were entred that holy City, *which is the new Jerusalem*, and according to *Heb. 6. 1.* were not to lay again repentance from dead works. These did know themselves to be in Christ, not by any uncertain marks or signs, as formal Professors taught, but by
this

this work of God in them, and that as certainly and sensibly, as a prisoner seeth himself set at liberty from bondage, or the bird that is escaped the hand of the Fowler. In a word, they said they knew it as certainly, as a candle burning before their eyes. Thereupon they condemned all absolutions to distressed consciences; for they must wait upon God, till he speak peace to their souls. Hence proceeded most invective speeches, and Sermons of like nature were made against all men that preached after any other order to convert, namely, that such men were those false Prophets, that ran before they were sent, that spake peace, where God did not, that healed the people slightly; that daubed with untempered mortar. Of such there were multitudes in our daies, as they complained, no less than four hundred for one *Michaiah*, viz. *Mr. Trask*. And that all Gods children, even as certainly as they knew one another, so most certainly did they know those hirelings from the true Shepherds. Neither did themselves follow them, nor hear them at any time, except it were, as they said, to be witnesses against them at the day of judgement, for preaching of false doctrines. Thence were all printed books cried down, except only the Bible: not a leaf in any other to be found without an error: So that Ministers and Books being abandoned, Master *Trask* only was followed by the sheep of Christ.

But here behold another strange delusion, the path whereof was smooth as oyl, but leading down to the chambers of death. *Mr. Trask* taught, That a true Minister of Christ could not teach any error; then to doubt of his teaching was a sin; neither could any but a true Minister of Christ convert souls, but he had converted many which were the Epistles of Christ, written in hearts, seen and read of all men, *2 Cor. 2. 2.* He also required the word of God for every thing that was done. Now there being a
young

young man, one *Hamlet Lackson* a Taylor, who, according to the former direction, supposing that he should walk by law in every thing, came at last to believe, that the word of God did prescribe him what to eat, and what to refuse. His collection was from *Deut. 14. Levit. 11.* And having studied the point diligently by himself, and found as he conceived, how the places in the New Testament, which contradict this fancy, might be evaded, he presented his opinion to Mr. Trask; and in reasoning with him thereupon, out of his former principles, had the ill luck to be too hard for his Mr. and to pervert his judgement so far, that Mr. Trask instantly upon it labours to persuade his Auditors to the same opinion: whereof some indeed refused to follow him in those paths, though others stuck close to him, and would not leave him in any thing, saying, thou hast the words of eternal life: So this Maxim was swallowed down, *That whatsoever is to be done, if there be a law for the doing thereof, we are to leave all mens opinions, and follow that word in doing it.* Upon which grounds came in the observation of a number of Lawes Ceremonial, touching building, planting, wearing of Apparel, and sundry other things, as well as eating, namely, the keeping of Sunday-sabbath as strictly as the Jews, from kindling fires, from dressing meat, &c. For at first Mr. Traskes sect kept so strictly our Lords day, which occasioned disputings, and Scriptures being searched for so keeping it, became a stumbling block to them that first fell to the Jewish sabbath. And now Mr. Trask perceiving his Church to be come to some maturity, and that so many Profelytes were brought by him through a wilderness of unbelief and false doctrins, as he conceived, into an heavenly land of Canaan, viz. of his Third Estate. he takes upon him like another *Moses* or *Christ*, to send his messengers abroad; or rather like another *Hacket*. For as *Hacket* sent *Coppinger* and *Arthington* to preach for him

him, ordaining one of them a Prophet of Mercy, and the other of Judgement; So Mr. *Trask* elects from among those of his Third Estate, four men; three of which are now dead, the fourth hath renounced these things. On these four he in a Pontifical manner layeth hands, sends them to preach; and they take upon them to cure diseases by anointing with oyl (and Mr. *Trask* to give the Holy Ghost by imposition of his hands.) And of these four, *Hamlet lackson* above mentioned was one; who, before this sending out, travelling the Country on a Saturday, which he then thought to be the right Sabbath, but did not observe it, as himself said, saw a shining light about him, which struck him into an amazement; like that which *Arthington*, in his book of Repentance, reports to have appeared, when *Hacket*, *Coppinger* and He were at prayer. (See for this the priated Narration.) And thereupon he concluded, that the light of the Law was more fully discovered to him, than to any since the Apostles. And it was thought, that the two witnesses *Rev. II.* which he interpreted to be the Law and the Prophets, yea in a manner the whole letter of the Scriptures lying dead, from the Apostles daies to our times, were now revived and stood upon their feet. And moreover it was questioned, whether Mr. *Trask* were not that *Elijah* that was for to come. For, said they, the Scriptures speak of two *Elijahs*. Also Mr. *Hebden*, another of those which Mr. *Trask* by laying on of hands had authorized to preach, thought himself to be *Antipas*, that faithful Martyr spoken of in the *Revelation*: And as for *lackson*, he thought he had such faith, that if there were occasion, he should speak strange languages. Once he believed the New-prison doors in *Malden Lane* would have given passage to his liberty; but assaying to try, he found his faith to fail. These things being true (as most certainly they be) how dangerous a matter is it to rest upon our own self-opinions,

opinions, and upon our own private and particular understanding, in such things as these ! But to return to *lackson*, who as he pretended, saw that flaming light.—At the same time he resolved for ever after to keep the seventh day for Sabbath. And, as the manner of Sectaries is, after they had made choice of their several Novelties, or private opinions to maintain ; So he, after this resolution taken, as he had done before concerning meats, so now concerning the Sabbath, he fell close to study the Scriptures, how and which way he might elude those places of the New Testament which make against it, I mean against the observation of the Jewish Sabbath : And having done so, presents his opinion and reasons, as before, to Mr. *Trask*, and makes shift to pervert him wholly in that point ; and he perverts his followers, who were already too much prepared by the Tenet which Mr. *Trask* himself had long since taught them, *viz.* That the Lords-day-Sabbath was to be kept with the same strictness and rigour, as the Jewish Sabbath was, that is to say, from kindling of fires, from dressing of meat, &c. But *lackson* rests not here, but proceeds a step further, where indeed Mr. *Trask* leaves him. For he proceeding upon the consequences of his former principles, and taking into consideration, That all that which *Moses* wrote, touching the ordering of worldly affairs, did bind Christians as well as Jewes ; and especially that of the Sabbath, written by Gods own finger in Tables of stone : yet this being in plain words thwarted by St *Paul* in divers places, especially in his Epistle to the *Colossians*, Well, said *lackson*, I will rather question *Pauls* writings, than the fourth Commandment ; and so concluded. Howbeit he staid not long at questioning ; for going in a short time after to *Amsterdam*, he there determined the point absolutely against St. *Paul*, turned directly Jew, denying perfidiouly and wickedly the Lord that bought him ; yea became afterwards,

terwards, as hath been confessed by divers other English Separatists, the most horrid, fearful, scoffing blasphemer of Christ and Christian Religion, that was to be found or heard of in those places. He turned many from Christ, some of which I knew, namely his wife, (who with himself is dead.) He perverted likewise one *William Hillyard*; somewhat shook one *Thomas Whitaker*; overturned *Christopher Sands*; who together with this *Lackson* is suspected to have written the twelve objections against our Lord Jesus Christ, to one Mr. *Hebden* a prisoner in the New-prison, that lay there for holding Saturday-Sabbath: which *Hebden* was a Country-Gentleman, and perverted by Mr. *Trask*. *Sands* also overthrew the Faith of *Mary Cbeſter*, and attempted many others in this City, even all those, to whom, through former familiarity and confidence, he durst impart his horrid thoughts. Among these there was one Mr. *Wright* a Minister, and his wife. To her he gave one writing for her self against our blessed Saviour, and left another with her for her husband, with four reasons, backed with certain Scripture-places out of the old Testament. And having somewhat unsettled Mistress *Wright*, he brought her acquainted with *Mary Cbeſter* his former Profelyte, and by whose help the horrid work which he had begun, might be perfected in his absence. And, as Mistress *Wright* said, this *Mary* was as resolute against Christ, as *Sands* himself; which also appeared by several speeches of hers after her apprehension; not necessary to be mentioned here: although I cannot forbear to give a taste of some of her answers to some places of the Old Testament, alleged for our Saviour Christ. For whereas it is said, *Gen. 3. 14. The seed of the woman should bruise the Serpents head*, she will not believe that the Devil ought to be understood in that place, under the name of Serpent, but only that earthly creature, which is commonly called a serpent. Where it is said *A Virgin shall*

shall conceive, Esa. 7. 14. she saith it is meant only of the Prophetess, and of the son which she is said to conceive, *chap. 8. 3.* and was given as a present sign to *Abaz*. Although the Evangelist *St. Matthew* applyeth it expressly unto the Conception and Birth of the Messias, and many of the ancient Rabbins themselves acknowledge as much. Where it is said, *Zach. 12. 10.* *They shall look on him whom they have pierced,* The meaning is, saith she, the Parents *shall thrust through the children, which teach lies in the name of the Lord*; applying hereunto that which followeth after *chap. 13. 16.* That the children should say, *These are the wounds which I have received in the house of my friends.* Moreover she said, That Christ never required that prayer should be made to him; and that the example of *St. Stephen* praying for his persecutors while they stoned him, and commending his soul at the last into the hands of our Saviour; although the Scripture saith that he was a man *full of the Holy Ghost*, and was at that instant so replenished and comforted therewith, that he had a sight of *the Glory of God, and of Iesus standing at Gods right hand in heaven*, yet she said, it was only an effect of his being in a present straight and distress; and therefore not to be imitated. This last concerning prayer to be made unto Christ, she uttered about a year after her releasement from prison. For we are to know, she had been sent to prison by order of the High-Commission. But after some time of restraint, she petitioned the Court for releasement; and they referred her to *D. Gouge*, who took no small pains with her, to reduce her, and settle her aright in those mysteries of faith, wherein she had been perverted by *Sands*. And she appeared to *Dr. Gouge* to be really converted from her former errors; so he procured her full liberty; yea and she her self after her supposed conversion, before her delivery out of prison, wrote this following Letter to *Mr. Sands*, who had

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seduced her: which therefore is here laid down
verbatim.

The Letter of *Mary Chesser* to Mr *Christopher Sands*, who had seduced her to blaspheme and deny Christ.

Mr. Sands,

MY respects remembred unto you ; although with grief : but yet my grief is not because I am a prisoner ; but that you and I have trampled upon the blood of that innocent Lamb slain from the foundation of the world. I have great cause to remember my great trouble I had before the denying of this my Saviour Jesus Christ ; having many things that did trouble my mind ; inasmuch as I was never at any quiet day nor night ; and at last I was affrighted, and grievously tormented every night after I was in my bed, with a strange noise, as if it had been the fluttering of some great fowl ; inasmuch that I durst not go to my bed. And now the hand of God being upon me, in bringing me to this prison, I have called to mind the strangeness of my condition at that time ; and the Lords dealing with me in that thing, hath caused some objections. For the first, Whether it be the mercy of God to have reclaimed me ? The second, or Satans policy to have been mine enemy from the beginning. But howsoever I now find the mercy of God in opening my eyes ; as that now, I bless God, I desire nothing more, nor so much, as the assurance of acceptation with God through his Son Christ Jesus. For I am verily persuaded, that he is the Son of God, and God ; and so I hope you do, or will do in Gods time. I have had much trouble concerning your worldly estate, in regard of your poor wife and children ; but now that grief

grief is expelled and overcome : And I beseech the Lord to give us both grace *to seek the Kingdom of God, and the righteousness thereof; and all things shall be added unto us.* And now I desire to live till I can say with Saint Paul, *That neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God that is in Christ Jesus our Lord.* And now I beseech you, not to think hardly, nor take it unkindly from our accusers, for I know they did it for Gods glory : and I am sure they did it for my good. And I bless my God for it ; and I hope so will you in the end. And thus I take my leave of you, entreating you, not to hide nor conceal any thing from those before whom you are to come, considering they are in Gods stead in that place. The Lord give us both wisdom and grace to submit our selves to his holy will and pleasure in all things : And thus I rest your friend, desiring your good as much as my own.

Mary Chester.

Notwithstanding wth Letter, this *Mary Chester*, twelve months after she was set at liberty, relapsed into her former errors, and became quite contrary-minded to what she here writ. By which may be seen the fulfilling of those Scriptures which speak of an *almost impossibility* of Apostates their being *renewed again by repentance*, because they *trample under foot the blood of the Son of God, and crucifie him afresh, and do despite unto the Spirit of Grace*, as is *Heb. 6.* And also because of *the veil which is upon mens understandings in reading of the Law of Moses.* Which veil, although, as the Apostle St. Paul teacheth us, *2 Cor. 3.* *it be done away in Christ*, that is, unto all true believers, yet unto unbelievers and Jewes it remains still upon them, and to Apostates, is as it were drawn again

over their hearts; so as *the latter end of such men is worse than their beginning*. For *their understandings are utterly darkned*, by Jewish misconstruction of Scripture concerning Christ; as I also plainly perceived by discourse with this said *Mary Chester*, whose evasions of several Texts of Holy Scripture alleged to her for this purpose, that is, to prove that Iesus Christ was the true Messias, were indeed so grossly Iudaical and absurd, as I think it not either necessary or fitting here to publish them. This that I have written is for their sakes, who as yet walk in the same waies with her, and that they might take heed of the same end. *Sands* her seducer being convented before *Bishop White*, and charged that he was turned Jew, and did labour to seduce others into the same way, he confidently denyed the charge; knowing within himself, that at that time he was neither Jew nor Christian, but only an observer of *Noahs seven Precepts*, mentioned *Gen. 9.* before, out of *Mr. Ainsworth*; and such a one as the Jewes call a *National or Gentile Saint*.

But to return to our principal subject. *Mr. Trask* towards his end fell to Antinomian opinions: He died at one of his friends houses, whose wife was that way somewhat opinionated, and was by his followers laid in a grave, contrary to the manner that other men be: But before he was covered, the Mr. of the house where he died, caused him to be taken up, and laid in the ordinary way. His wife *Mistress Trask* lay fifteen or sixteen years a prisoner for her opinions about the *Saturday Sabbath*; in all which time she would receive no relief from any body, notwithstanding she wanted much; alleging, that it was written, *its a more blessed thing to give than to receive*: Neither would she borrow, because it was likewise written, *Thou shalt lend to many Nations, and shalt not borrow*: So she deemed it a dishonour to her head Christ, either to beg or borrow. Her dyet for the most

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most part during her imprisonment, that is, till a little before her death, was bread and water, roots and herbs; no flesh nor wine, nor brewed drink. All her means was an annuity of forty shillings a year; what she lacked more to live upon, she had of such prisoners as did employ her sometimes to do business for them: But this was only within the prison, for out of the prison she would not go: So she there sickned and died. She charged the Keeper of the prison not to bury her in Church, nor Church-yard, but in the fields only; which accordingly was so done. And in her person we see expressed to the life, not only the strange and inflexible obstinacy of a perverted spirit, but also the miserable and unhapy condition of all Hereticks, worse than that of other common transgressors; whereby they not only separate themselves from the Church, as she did so far as not to be of any Church, nor Christian Communion at all; but do pass sentence of Excommunication against themselves, and condemn themselves, according to that of the Apostle, *Titus 3. 10. A man that is an Heretick is subverted and sinneth, being condemned of himself.* So there was an end of her sect, in less than half a generation. 'Tis true, it begins of late to be revived again; but yet faintly: The progress it makes is not observed to be much: So that of all those *Gangrenes of spirit*, with which the times are troubled, as yet it spreads least; and therefore 'tis hoped, a short Caveat (such as this is) may suffice against it.

A Speech delivered in the *Star-Chamber* against the two Judaical opinions of Mr. *Irask*. By the R. Honorable Lord, and R. Father in God, *Lancelot* late Bishop of Winchester, deceased.

IT is a good work to make a *Jew* a *Christian*: but to make *Christian men Jewes*, hath ever been holden a foul act, and severely to be punished.

When a great *Apostle*, did but by his example only, by *shifting company a little*, seem but to induce the
Gal. 2. 12. *Gentiles to Judaize*; we know who it was, that thought
Ver. 11. 14 it his duty, *to withstand him to his face, and to ask him*
Quomodo? how, or why, he made the *Gentiles* *Judaize*?

The reason he gives, is strong: *That, which I have destroyed, if I build it anew*; that which is buried, If I rake it up again, *prævaricatore me constituo*, it is plain *prævarication*, that, for a *Christian* so to do. The word is *παράβησις*, which was *Julian's* Sur-name, and doth indeed signifie plain *Apostasie*.

Now if he were so zealous, for offering it but to a few *Gentiles* lately converted, what ought we to be, when it is sought upon *Christians*, of so long descent after so many generations?

If to do this, while the *Synagogue* was scarce laid in her grave: what to do it, after she is putrified and consumed quite; to rake her up now again, after so many hundred years?

If for doing it but indirectly, by nothing but his example: what, to him, that professes it, makes a *Doctrin* of it? Consider these points well.

This party here, stands charged with this fault; that of *Christian men*, the *people of God*, *His Majesties Subjects*, he seeks to make little better than *Jewes*.

This he doth, in two points, and when it takes him
him

him in the head. he may do it in two, and two, and two more ; (we see, a third is newly discovered, not heard of till this day ;) and so become a perfect *Marane* : Seeing there is no more reason for that one, than for that other, for these than for the rest.

1. One is, *Christians are bound to abstain from those meats which the Jewes were forbidden in Leviticus.*

2. The other, that *They are bound to observe the Jewish Sabbath.* Of either of these briefly : Of the Jewish meats first.

First, if we be *Christians*, we cannot but give ear to *Christ* our Saviour : who in the 7 of *Mark* calls all the *Mar 7.14* people together, and when they were come about him all, He bids them, *Hearken unto me every one of you, and mark it well : what ? That there is nothing that goeth into the mouth, that defileth the man.* And this is our ground : *Sermo Christi omnes cibos mundans* (saith *Gregory Thaumaturgus* more than 1300. years since.)

The *Apostle* giveth the reason of this speech of our Saviours. For, *I know* (saith he) *and I am fully perswa-* *Rom. 14.* *ded in Christ, that of it self there is nothing unclean.* 14. And if not, then it cannot make unclean : That which is *clean*, cannot defile any.

And indeed, should we grant ought were in it self unclean (as *Tertullian* well saith) *rediret contumelia in I. de cibis Creatorem*, the blame must light upon God that made *Judaicis.* it such. Such a god, *creator immundi*, the *Manichees* had ; we have none such : The true God is not so ; His creatures *clean*, all.

For which cause, when after the Floud, God licensed the eating of creatures that had life, He doth it in these terms, *Every thing that liveth, shall be meat for* *Gen 9.3.* *you ; Every thing.* And he adds (to explain it) *Even as the green herb have I given you them : Every thing now*, as before every green herb. Suppose, every *wholsome herb* there : so here. every *wholsome meat*. For, *herbs* there are as well as *meats*, noysome and venomous.

Thus stood it then, at the first: This, the *law of Nations*. This, all the *Religion* of meats, under *Melchisedecks Priesthood*.

But after this, under *Aaron's* (when a *partition-wall* was set up) some were forbidden.

I True: but I ask first, To whom? Not to the posterity of *Iaphet*, or *Cham*; nor to the posterity of *Sem*, but of one son of five. To no other Nation of the earth, but to the people of the *Jewes*, that were *circumcised*.

Begin there then: be *circumcised*, or this belongs not to you. To that people it was given: to others, not.

And it is the common *Tenet* of all Divines, Fathers, and Schoolmen, that the *Levitical Law* standing, all the rest did eat: and none did sin in so eating, no other people did sin in eating those meats, but the *Jewes* only. It concerned not others (the book of *Leviticus*) touched them not; they were not to take notice of it: They kept on still the Law of the *IX* of *Genesis*.

2 To the *Jewes* then. But, was it to last for ever (this) with them to have no end? Ask the *Jewes*: And I will have none but the *Jewes* themselves answer this question.

שמואל
פירוש
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They have an authentical Exposition or Commentary on the *Psalms*, (They call it *Midrash Tillim*) compiled out of, and approved by all their *Rabbins*. In the 146. *Psalme*, upon that verse, *Dominus solvit compeditos*, the Lord looseth the bound; They ask: How is *Israel* bound? How will God loose them, or when? Their answer is: Bound they be (the *Jewes*) from divers kinds of meats, of beasts, fowl and fish. And when or how shall they be loosed? By the *Messias* (say they) when he comes. For, he shall loose them from this bond, and restore them to the free use of all. So, at His coming, they hope to be free. And if we beleeve, He is come, we are to hold our selves free; (even

(even holding that, they hold.) And he, that thinks Christ is come, and yet holds himself bound to them; in so holding, is not only a *lew*, but worse than any *lew*: worse to Christ, than they to their *Messias*.

Thirdly, I say, seeing they were not *prohibita gula mala*; (for, *evil* they were not) this was no *Moral* ³ *Law*. Being *mala, quia prohibita*, it must needs be a *ceremonial*, to indure but a time, as the * name gives. That is, to indure no longer than the prohibition did. And that, no longer, than the *Law of ordinances* where- of it is a part.

Now of that *Law*, Christ was the end. * *The handwriting of ordinances*, that, *sustulit de medio* (saith the *Apostle*) *He took that way, cancelled it, nailed it to his cross*. Sure, if he took any thing away; that, he took away; or else, we be *lewes* still, not in this point only, but in all other, as well as this. But we are dead to it, and it to us, as *Saint Paul* there saith.

Will ye see this plainly? will ye hear it from heaven? *Saint Peter* (as it should seem) *at the coming down of the great Vessel like a sheet with all manner of beasts, unclean as well as clean, in it*: stood perswaded, the *Levitical Law* of abstaining had held still: But, the voice from Heaven enformed him otherwise. Bade him, *Rise, kill, eat*: Not fearing (saith *Austin*) any *Jewish observances*. And, when he alleged the difference of clean and unclean, which he had ever kept; he was answered; that difference was gone; God had cleansed all in the sheet. Now, what God had cleansed, he nor any from thenceforth, to hold common or unclean: and this was done thrice. That word from heaven, was *litis decisorium*, made an end of this matter.

Ensuing this voice, we see, that (in the 15 Chapter of the *Acts*, in the first Council held by the *Apostles* themselves) *S. Peter* calls it, to tempt God, and to overload men, to require it now. *Saint James* calls it, to disquiet and trouble them with more than needs. They all call it (in their *Epistle Synodical*) *αναγκασεν* (that is)

Ver. 19. a ravelling out of that, had been well knit before, to en-
 Ver. 24. joyn any such thing.

Ver. 28, 29. To the Holy Ghost and to them, it seemed good, to re-
 strain no kind of creatures, So it were not offered to
 Idols nor strangled. And if so, then any, (though clean:)
 if not so, then none; no kind at all. (And yet, this
 was but for the time neither, nor but for honour of
 the funerals.)

I
 1 Cor. 10. 25. Upon this, we have Saint Paul full for it. *Whatso-*
ever is sold in the shambles, that eat ye. And, to whom
 this? To the Corinthians. And at Corinth, all sorts
 of meat were sold (it is well known;) The *lewes*
 were not *Clerks of the Market* there.

2
 1 Tim. 4. 4. Again, to Timothy for Ephesus. Every Creature of
 God is good, and nothing *αποσυντο*, to be cast away, to
 be refused, being received with thanksgiving. Every crea-
 ture.

3
 Tit. 1. 15. Again to Titus, for Candie. To the clean, all are clean:
 What would we more? All, every, and whatsoever,
 who can devise terms more general?

On the other side, he is direct; he would have
 none to make a matter of Religion, of meats and
 drinks.

Rom. 14. 17. The Kingdome of God, is neither meat nor drink.
 Meat makes us not accepted to God, no meat.

1 Cor. 8. 8. If we eat this meat, we are not the less in his favour:
 If we eat not that, we are not the more.

1. de cibis. Tertullian saith well: *Qui per escas colit Deum, prope*
est, ut ventrem pro Deo habeat: If we make Religion
 of meats, we are not far from making our belly our
 god.

But what if any should (for all this) think thus? (as
 sure some there were, even then, that seemed so to
 think :) Doth the Apostle give any way? Doth he
 Col. 2. 20, 21. not upbraid them, that being with Christ, dead to these
 Ordinances, they should fail to dignatizing thus, *Taste*
not, Touch not: Taste not, such a thing; *Touch not*,
 such a dead thing, it will make you unclean. For, these
 must

must follow one another: they be in the same place, of the same Chapter, so interlaced, there is no severing them. By holding the Chapter of *Leviticus* meats, we must fall further into these phrenesies, and go from *Fast not*, to *Touch not*. And if we touch a dead *Hare*, *Ver. 26*, *Mouse*, or *Mole*, or an *Oyster-shell*, then are we unclean, and must wash our cloths, and so remain unclean till the Sun-set. *Ver. 33*. If a trap chance to kill a mouse, it is unclean; it must be broken all to pieces.

And as we may not eat *Swan* or *Heron*, &c. or any *Shell-fish*; so we must eat *Grashoppers*, and *Beetles*, and *Dorrs* in stead of them. *Ver. 8, 9, 12*.

These must go together: these, and twenty fooleries more. There is no end of error.

But for us in these latter times, the *Apostle* saith plain'y, *There shall come some such, as shall teach to abstain from meats as unlawful, which God hath created to be received with thanksgiving, by them that beleeve and know the truth: and then adds for his reason; for every creature is good, and none to be refused.* *1 Tim. 4. 3*

But those that thus shall teach, he brandeth with 5 evil marks. 1. That they shall be *Apostates*, or *depart from the faith*. 2. That, *led by spirits of error*. 3. That (the *Devils Doctors* they be) *preach the doctrine of devils*. 4. That, *lying hypocrites* they be, *teach lies in hypocrisie*. 5. That, (what part soever else they have not) they *have their consciences seared with an hot iron*. Such as were the *Marcionites* and *Manichees* of old; and such as now this party here, to make up the number. *1 Tim. 4. 1, 2, 3, 4, 5*

And thus the *Scripture* leaves this matter.

Now, if you desire to know, what the *Churches Tenet* hath been, concerning this point.

In the midst of the *persecution*, there is a book in *Tertullian*, the title of it is, *De cibis iudaicis* (which I beleeve, this man never saw :) It is directly to this point. And it is not long, for it was but an *Epistle*,
It

It will serve to satisfie any man that will but read it, that this man speaks, he knowes not what ; that the whole *Primitive Church* was wrong, if he be in the right.

For the after times of the *Church*, I will trouble you but with one example, one authority, and one censure against him. The example is famous in the Ecclesiastical Story, *Sozom. l. i. c. 11.* Of *Spiridon*, a worthy Bishop (as vvas any in the first great Council of *Nice*) a man indued vvith the Spirit of *Prophecie*, and vvith the gift of vvorking miracles. There came to him a stranger, vveary and faint ; and it vvas *Lent*. He at the present provided of no other meat, but of some *Pork* in a poudring tub ; that, he caused to be boyled, and set on the table ; fell to, himself (first) and vvilled him to do the like. And vvhen he strained a little, and said, He vvas a *Christian* ; *So much the rather* (saith the Bishop) *because you are so, are you not to refuse : for* (saith he, and gave it for his reason) *To the clean all things are clean.* So vvith him, *Pork* vvas inter munda.

Tit. i. 15.

2

The authority shall be *Saint Augustines* against *Faustus* the *Manichee* (tainted vvith this very phrensie) *l. 32. c. 12.* a full testimony for the *Churches* practice then :) *Quis jam hoc Christianus observat, ut Leporem non edat ?* vvhat Christen man is there novv, that observes this, that he vvill not eat of an *Hare* ? And he goes further (vvhich sheeves plainly the restraint of the *XV.* of the *Acts*, vvas but for a time) yea, though the *Hare* be *manu à cervice percussus, & nullo cruento vulnere occisus*, killed vvith a blow on the neck, and no blood of it let out. But if any should be so simple, à *ceteris irridetur* (saith he further) all Christians else vvould scorn him ; and adds for his reason, *Ita omnium animos in hac re, tenuit sententia veritatis.* [*Nihil quod per os intrat co-inquinat hominem*] *nullam cibi naturam, quam societas admisit humana condemnans.* So hath the sentence of the *Truth* (that is *Christ*) possessed

sed all mens minds for this matter: (vvhat sentence is that?) *Nothing that goeth in at the mouth defileth the man:* which sentence condemnaeth no kind of meat, that the Society of mankind hath admitted of.

The censure is of the Council of *Gangre* (within two or three years, as ancient as the first Council of *Nice*; *Hosius* was present at both) holden against *Eustathius*, of this mind (as it seemeth :) It is the I I. Canon: And in the great Authentique book of the Church, read in the IV. General Council of *Chalcedon*, the 61.) *If any man shall condemn any Christian for eating any flesh* (except, as the *Apostles* had before except) *as having no hope to please God for his so eating,* what then? *Anathema sit*, Be he accursed, that shall so condemn any.

And so, with that censure, I leave this first opinion.

The other, that *Christian men are bound to the Jewes Sabbath*. I had thought, he had held both to that, and to the *Sunday* too: and if that be his opinion, then he is a flat *Ebionite* (one of the first heresies that ever was condemned) that made a piece of *Linsey-wolsley* of *Christian Religion*, as appeareth by *Euseb. l. 3. c. 27.*

But, if to no other, but that of the *Saturday*: then is he *verè baptizatus Iudæus*, a very christened Jew, a *Maran*, the worst sort of Jewes that is.

The *Apostle* (*inter alia*) reckoning up divers others, concludes with the *Sabbath*; and immediately upon it adds, *Which all are but shadowes of things to come* (*Sabbath* and all;) *But the body is Christ*. The body had, the shadow to vanish: that which was to come, when it is come, to what end any figure of it? it ceaseth too. That, to hold the shadow of the *Sabbath* is to continue; is to hold, *Christ the body* is not yet come.

Col. 2.
16, 17.

It hath ever been the Churches Doctrin, that *Christ* made an end of all *Sabbaths*, by his *Sabbath* in the grave. That *Sabbath* was the last of them. And, that the *Lord's Day* presently came in place of it: *Dominicus Dies,*

Dies, Christi resurrectione declaratus est Christianis;
 Epist. 119 *ex illo cepit habere festivitatem suam* (saith *Austin*.)
 c. 13. The Lords Day was, by the resurrection of *Christ*,
 declared to be the *Christians Day*; and from that ve-
 ry time (of *Christs resurrection*) it began to be cele-
 brated, as *the Christian mans festival*.

For the *Sabbath* had reference to the old *Creation*:
 2 Cor. 5. 7 But in *Christ* we are a new creature; a new creation
 by him, and so to have a new *Sabbath*: and *vetera*
transferunt, No reference to the old, we.

By whom He made the worlds (saith the *Apostle*, of
 Heb. 12. *Christ*.) So, two worlds there were. The first that en-
 ded at *Christs passion* (saith *Athanasius*;) and therefore
 then, the Sun, without any Eclipse, went out of it
 self. The second, which began with *Christs resur-*
rection: and that day, *initium novae creature*, the be-
 ginning (and to, the *Feast*) of them that are in *Christ*,
 a new creature.

It is deduced plainly.

The Gospels keep one word all four: tell us. *Christ*
 rose *μία σαββάτω*, *Vna sabbatorum*: that is (after the
Hebrew phrase) the first day of the week.

I The *Apostles*, they kept their meetings on that day:
 and *Saint Luke* keeps the very same word exactly, *μία*
σαββάτω, (to exclude all error.) On that day were
 Acts 10. 7. *συνήμεροι* (that is) held their *Synaxes*, their solemn
Assemblies: to preach, to pray, to break bread, or ce-
 1 Cor. lebrate the Lords Supper *δευδὸν κρείσσον ἐν ἡμέρᾳ*
 11. 20. *κρείσσον*, the Lords Supper, on the Lords Day: for,
 Apoc. 1. 10 these two only (1 the Day, and 2 the Supper) have the
 Epithet of *κρείσσον*, *Dominicum*, in the Scriptures;
 to shew, *Dominicum* is alike to be taken in both.

This, for the practice then.

If you will have it in precept: The *Apostle* gives it
 (and in the same word still) that against *μία σαββά-*
 1 Cor. 7. *τω*, the day of their Assembly, Every one should lay
 16. 2. apart, what God should move him to offer to the collecti-
 on for the *Saints*, and then offer it: which was so ever
 in

in use. That, the day of oblations. So have you it, in practice and in précept, both. Even till *Socrates* his time; who keeps the same word still, l. 5. c. 22.

This day, this *πλὴ σαββάτωρ*, came to have the name of *Dies Dominicus* in the *Apostles* times, and is so expressly called then by *Saint Iohn* in the *Revelation* I. v. 10.

And that name, from that day to this, it hath holden still; which continuance of it, from the *Apostles* Age, may be deduced down, from *Father* to *Father*, even to the first Council of *Nice*: and lower (I trust) we need not follow it. No doubt is made of it since then, by any that hath read any thing.

I should hold you too long, to cite them in particular. I avow it on my credit, there is not any Ecclesiastical Writer, in whom it is not to be found.

(a) *Ignatius* (whom I would not name, but that I find his words in (b) *Nazianzen*;) (c) *Iustin Martyr*, (d) *Dionysius* Bishop of *Corinth*, in *Eusebius* lib. 4. nos. (e) *Irenæus*, (f) *Clement*, *Alexandrinus*, (g) *Tertullian*, (h) *Hom.* (i) *Origen*, every one. epiaph. in

And that we may put it past all question, *Iustin Martyr*, who lived in the very next Age to the *Apostles*; and *Tertullian*, who lived the next age to him, both say directly, The solemn Assemblies of the *Christians*, were that day ever, on *Sunday*, *τὸ τὸ ἡμέραν*, saith *Iustin*: *Die solis*, saith *Tertullian*, and leaves the *Jewes* to their *Saturn*: (either, in their *Apology* for the *Christians*, offered by them to the *Emperour*.) *Iustin* made two, in his *second*. *Tertullian* but one; the *XVI. Chapter* of his. That of the true Day, there can be no manner of doubt.

A thing so notorious, so well known even to the *heathen* themselves, as it was (in the *Acts* of the *Martyrs*) ever an usual question of theirs (even of course) in their examining, What? *Dominicum servasti*? Hold you the *Sunday*? and their answer known; they all aver it, *Christianus sum, intermittere non possum*; I am a *Christian*,

Christian, I cannot intermit it : Not, the *LORDS Day* in any wise. These are examples enough. I will adde but an Authority, and a Censure, and so end.

The Authority I will refer you to, is of the great *Athanasius*. Great, for his Learning, for his vertue, for his labour, and for his sufferings ; but above all, Great for his *Creed*.

- I. *Tertullian* had written, as a Book *de cibis Judaicis* (which vve have :) So another, *de Sabbato Judaico*, vvhich vve have lost. But it is supplied by *Athanasius* his Book *De Sabbato & circumcissione* (for so he puts them, and so they must go together, *Circumcission* and the *Sabbath* :) In vvhich, he is so cleer and so full for the abolishing of the *Jewes day*, and the succeeding of the *Lord's day*, in place of it, as no man can wish more. And the treatise is no long one neither.

2. Now, as in the other of meats, so in this will I end with the Censure. It is of the Council of *Laodicea* (more ancient than the first of *Nice*, and of so special accompt, as we find it cited by *Saint Basil* : Nay, as we find *four* of the *Canons* made in this Council, taken out of it, and transferred, and made *four* of the *Canons* of the Great Council of *Nice*. Such was the authority it was had in.) It is the *XXIX. Canon*, and of the authentical great book, acknowledged in that of *Chalcedon* the 133. This, it is : That *Christian men may not Judaize ; or grow Jews ; that is, not make the Sabbath or Saturday, their day of rest : but that they are to work on that day* (this, comes home) *giving their honour of celebration to the LORD'S Day. And if any in this point, be found to Judaize, let them be Anathema DEO & CHRISTO, to GOD and CHRIST both.*

So, to his two opinions, here are two *Anathema's*, by two ancient Councils, above all exception. And no other censure shall need.

My

My Friend,

YOU desiring me of late to set down in writing what you heard me report by word of mouth, concerning *Mistris Trask's* life, I have here at your request done it; making Relation of what for the most part I certainly knew of my self; and for the rest being otherwise well assured of the Truth of it. She was a woman endued with many particular vertues, well worthy the imitation of all good Christians, had not error in other things, and especially a spirit of strange unparaliel'd opiniativeness and obstinacy in her private conceits, spoyled them. She lived at *Fleet-bridge*, and there taught children to Read. She would teach them only five dayes in the week: for upon Saturday she would not teach them, because she esteemed that the Sabbath day; and upon Sunday (which is the Christian Sabbath) I suppose she durst not; and unless Parents would cause their children to come precisely by seven of the clock in the morning, and send them their breakfasts at nine, she would not teach them. Her price was four pence a week, and under that she would not teach; yet if any of their parents were poor, she would oftentimes send them somewhat of that price back again; as she would likewise do at times when she thought that for some Scholars she deserved not so much. This she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go *by the safest Rule*, rather against than for her private interest. There was hardly found any, that did equal her for speedy bringing of children to Read. She taught a Son of mine, who had only learned his Letters in another place, at the age of four years or thereabouts, in the space of nine months, so that he was fit for the Latin; into which he was then also entred. She had a maid-servant of her own opinion, who helped her

to teach ; and their course was never to receive above their fixed number of children : So that by reason thereof, sometimes in two or three months space a child could hardly be then admitted into their School.

At last for her teaching only five dayes in the week, and resting upon Saturday, it being known upon what account she did it, she was carried to the new prison in *Maiden-lane*, a place then appointed for the restraint of several other persons of different opinions from the English Church. Her Husband was Prisoner with her at the same time in the same prison, yet she would not by any means be perswaded to bed with him, but left him to his Chamber, and gat for her self a place, where she was penn'd up betwixt a few boards. Here she lay, till the Parliament, called *November* the third 1640. dissolved that prison, after which she was carried to the Gatehouse, where she continued until her death.

All the time of her Imprisonment, notwithstanding whatsoever extremity, she would never either borrow, or receive Alms, saying it were a *dishonour to God, whom she served*, if she should do so : For God had promised to his people, *Thou shalt lend to many Nations, Deut. 28. 12. and shalt not borrow.* She would eat her own bread, she said, meaning what she earned by sweeping some Rooms of the Prison, and helping some certain Prisoners ; which with an Annuity of forty shillings at the most was all her maintenance. She eat no Flesh, nor drank Wine, but Water only for many years together. She lay Prisoner about sixteen years, and was in the Gate-house, at the same time, that one *Mr. Paul Best* was brought thither for denying the Trinity. This man, notwithstanding her natural obstinacy and stiffness in opinion, wherein she was for the most part invincible to all others, yet he was able to prevail with her, and to perswade her from bad to worse ; insomuch that she began to incline

cline, somewhat to his opinion, and to eat and drink as others did by his perswasion : but altering her course of dyet, she presently fell sick, and soon after dyed.

A little before her death, being my self to take a journey of an 100. miles into the Country, and to stay there some time, having had some acquaintance with her formerly, I went to see her, and finding her sick, and a poor woman keeping her, I wisht her to take a little money of me, for that she knew not to w^{it} extremity her sicknesse might bring her; with much perswading, both of her nurse and me, she was at last content that I should leave ten shillings, and that it should lye by her, but not without a proviso, that I should take it again, in case she did not need it; as it hapned she did not: for she dyed soon after, and her nurse, one of her own opinion, was no less carefull to return my money. For being come back to London, the poor woman, rested not till she had found me out, and delivered back the ten shillings, and though she were a poor woman, and had a poor lame child, yet was I not able to fasten one half Crown upon her, so much as for her child. So little did they value earthly riches.

But to return to *Mistress Trask*. This I have more to say of her: As she lived, she dyed, out of communion with all Christian Churches whatsoever: living, she acknowledged no communion with any Church, either Catholique, National, or Independent: nor would she joyn with the Anabaptists. I often perswaded her to joyn her self, at least to some sort of Christians, those whose waies she most approved: but she would never hearken to any such counsel. All went amiss in some things or other, for which she would not joyn with them. That was her plea; neither did Master *Paul Best* ever gain more of her. She would allege the ill lives likewise all sorts of Christians, as a reason of her not communicating with them.

them. Lastly, she would pretend, *that she was not sure that Christ was in her*, and therefore durst not communicate with him in his Ordinances. These were commonly the best reasons she could give, when questioned by any concerning her absolute refusal of Communion with all Christians : wherein she persisted to her Death, and I may say, as much as lay in her power, even after her death, with the strangest obstinacy that can be imagined. For she not only charged, but Indented with the keeper of the Gate-house, and engaged him by all the wayes she could think of, that he should not bury her in any Church (which she needed not much to have feared) nor in any Church-yard, but in the Fields. In this sad manner she seemed to passe the sentence of Excommunication upon her self, for want of the Churches just and necessary authority, which then was very low, and which she ever despised with the height of self-opinionativeness and pride : from which evill disposition of mind the Lord preserve all true Christians.

Thus ended this unhappy woman; of whose condition as it belongs not to any man to judge too peremptorily, so doubtless, if that maxim of all Christian Divines be true (*Out of the Church no Salvation*) of this woman, who renounced Communion with all christian Churches whatsoever, and at her death had so little of the Spirit of Charity towards any, or of remorse and relenting in her own Errours, that justification of them, she would, as much as in her lay, pronounce *Anathema* and damnation to the whole Church of God, surely (I say) of such a woman there can be but little ground of good hope, yet I doubt not but some will be ready enough to justify her, by reason of her good life, as they suppose it, or rather indeed strict living. But I shall only desire such to consider what Saint Paul saith, *1 Cor. 13. 1, 2, 3*. Though I speak with the tongue of men and Angels, and have not

not charity.----Though I have the gift of Prophe-
 sic, and understand all Myſteries, and have not cha-
 rity,---Though I beſtow all my goods to feed the
 poor, and though I give my body (not to the fields or
 to the dung-hill, to be buried there in contempt and
 hatred of the fellowſhip of all other Chriſtians, as
 this woman did, but) to be burned for the Faith of
 Chriſt, and have not charity, it profiteth nothing.
 To do all manner of good, and ſuffer all manner of
 evil, out of any other motive, than true charity, that
 is, true love both towards God and our brethren in
 Chriſt Jeſus, availeth little to Salvation. Hereticks
 and falſe Teachers, if they were men of bad lives
 alſo, would draw few or no Diſciples after them ; but
 then they deceive, when, like the Devil, they trans-
 form themſelves into angels of light, and make a
 great ſhew and profeſſion of godlineſs before men.
 When *Jannes* and *Jambres* work like ſigns and mi-
 racles with *Moſes*, 'tis no wonder, if the Egyptians
 hearts be hardened, to follow error ſtill and reſiſt the
 Truth. This is an old Stratagem of Satan ; the Fa-
 ther of lyes hath uſed this Art from the beginning, to
 introduce Hereſies, and differences of opinion among
 Chriſtians, and to miſ-lead them from the Ancient
 Truth, by the ſtrict lives and feigned piety of the
 Preachers of Error. Thus *Montanus*, that old Here-
 tique, deluded *Tertullian* the moſt learned and Ortho-
 dox of the Primitive Fathers. Thus *Pelagius* at firſt
 ſtaggered even Saint *Auſtin* himſelf. The Novatians
 were men of marvellous ſt iſt lives ; but nevertheleſs
 Hereticks : yea their hereſie was indeed nothing elſe,
 but an Opinion of over-much ſtrictneſs : for it was,
 that none that fell into any great ſcandalous ſins,
 eſpecially falling in time of perſecution, might ever
 be admitted by Repentance, to the Churchs Com-
 munion again, all their life long. Much more might
 be added touching this matter, out of the examples
 and Experience of all ages : never did any hereſie or

schism yet prevail in and against the Church of God, but the Authors and chief Abettors thereof, were men that outwardly made great profession and shew of godliness : howsoever their fruits sufficiently shewed what they were at the Root. Who seeth not, that even the Quakers good lives, and conscientiousness in other things, hath drawn multitudes after them, to reject the Sacraments, and renounce all Christian Communion and fellowship in the worship of God with all men, but themselves ? and this notwithstanding their many and so palpable errors, that a man would think, none of common sense should be caught by them ; particularly that fond and presumptuous phantie, which they have of *the light that is in them*, by vertue whereof they conceive every one is so infallibly taught and assured what the will of God is, and what is their duty to God, that they utterly reject, and despise, not only the Authority of the Church, and the judgment of all pious and learned men, that are not of their way. but even the very Scriptures themselves, as an useles and unprofitable writing, and not the word of God ? for say they, Christ the word is within them, and doth without any Scriptures, Sacraments, or ancient fathers, without teachers, or any tutors from Christian parents or others, Illuminate, teach and guide them in all things appertaining to the salvation of their souls ; and can any man even but of common reason, think that this is ought else but a *strange delusion of Satan* ? yet how easily is it swallowed, only because the proposers of it are found to be honest and conscientious people in other things ? But I have gone a little beyond my bounds. The good Lord deliver and preserve his people from this and all other spiritual delusions. Amen.

Another

Another Example.

There was one *Richard Lane* a young man, an apprentice to a Taylor in *Holborn*, the same said that he was perfect from sin, and that he was changed into the Divine nature, that he was Christed with Christ and Godded with God, and consequently perfect God and perfect man; this man for his blasphemy was committed by a Lord Maior to the Counter, and from thence removed to the new Prison in *Maiden lane*, a Prison purposely ordained to keep men that differed in opinions from the English Church, and hee there to bee retained till the next high commission Court sat, from which he was sentenced to *Bride-well*, and there to bear hemp. where he lay three yeares, and there he would boldly by Scriptures interpreted by himself, dispute and maintain his blasphemies, saying, that as Christ was, even so was he in this present World, *1 John. 4. 17.* that all his sins past, present, and to come, were taken and done away by the death of Christ upon the Cross, and that by one oblation he was for ever perfected, *Heb. 10. 14.* and so to the pure all things were pure, *Titus 1. 15.* and thence it was that God saw no sin in him; for he seeth no sin in *Jacob*, nor transgression in *Israel*, *Num. 23. 21.* in short, he said that he was perfect as God was perfect. This horrid blasphemy he perfect'y persisted in, and would not pray for the pardon of any sin, yea he said it was no lesse than sin in him so to do, and that of faith he could not do it, because he had assurance that his sin was forgiven, neither durst he fast nor use any mortification of his flesh, for so he should derogate or do wrong to Christs death, which by Christ was sufficiently performed for him, and therefore for him to stagger in his belief of these things, and so to add to Christs sufferings, his imperfect mortifications, or beegerly righteousness, was in him a very great sin; and though

there might bee to men of the world some appearance of sin in his actions, he passed not for mans Judgment, for the spiritual man judgeth all things and is judged of no man, *1 Cor. 2. 15.* Notwithstanding this filthy blasphemous opinion, this fellow seemed to be of a good life, till at last one *Joan Wilkinson*, otherwise called perfect *Joan*, coming often to visit him, he got her with Child, and she growing somewhat bigge, and he at last obtaining liberty to go now and then out of Prison, he married her in *Southwark*, but these things being known, she was apprehended, and both of them carried to Doctors Commons, and there examined upon the same, where they joyntly made affidavit, that each did not know the other carnally before marriage, but after conviction they gave privately their reasons of the lawfulness of this oath to them, for that they were spiritual and not carnal, and therefore they could not know each other carnally. By this may be perceived, how hard y a poor soul is recovered out of heresie, the Devill having once fastned his talons therein, carrieth away captive the soul at his pleasure, even to the chambers of death, never doth she return til her steps take hold of hell, *Pro. 5. 5.* but these two were again brought to a Commission court to know whether they would justifie their false oath, and there *Richard* being called, the Bishop asked him whether it was lawfull for him to know her carnally before marriage, and to take a false oath to the contrary? *Richard* answered with a loud voyce, to the pure all things were pure; then the Bishop asked the keeper, *George Morton*, what that fellow was set to doe, to work my Lord said the Keeper, the Bishop replied, take him and set him to work again; then *Joan* was called and asked why she lay with him before marriage, and took a false oath to the contrary? her answer was, that she could not resist the power of God; at which some of the Bishops shook their heads,

but

but she having the late born child in her armes crying, the Bishop of *Canterbury* turned her away, but bad the Keeper take *Richard* back to Prison, where he lay till three years were expired, and having liberty sometimes to go abroad, he dyed in *Southwark*; these two stood very much upon that opinion of an absolute reprobation, that God had decreed a certain number to be damned, and the other a far less number to be saved, and that Christ dyed not for the greater number no more than he did dye for the Devils, but for the lesser number, for which he only dyed, he upon the cross cancelled all their sins; both past, present, and to come, and according to this decree his power brought both the Elect and Reprobate to their severall ends; and this was it which *Joan* harped upon when she answered the Bishop that she could not resist the power of God.

This Relation is true, and perfectly known by him that writ it, who had it from their own mouths in conferences, he was also with them at the high Commission Court; by all which we may perceive what dangerous consequences eronious Principles in doctrine will produce.

And indeed hardly is there an Age wherein starteth not up one or other, that blasphemeth not in one kind or other, which in Histories are Recorded, and for the most part Pride appeareth perfectly to be the cause, the which being once founded or rooted in the heart, then the Devil builds thereupon his fabrick, as *Hacket*, who is taken notice of in Chronicles and in many books, he lived at *Oundell* in *Northamptonshire*, he could neither Write nor Read, notwithstanding he had such an ability in extemporary Praying, (noted by *Arthinton* in his book of Repentance, and in that called a conspiracy for Reformation,) that it was thought to be the Instrumental means of both deluding himself and others. When *Arthinton* somewhat staggered of his persevering adherence

rence with him, do but hear him pray, said *Coppinger* his fellow proselyte, the which *Arbinton* having done, he never staggered again. One Mr. *Wharton* in *Bow-lane*, a noted sectary, dyed aged about fourteen years since neer a hundred years, only when he dyed, he told me that he had been with *Hacket* in prayer, in which gift he excelled, the like abilities I have heard in many, notwithstanding they held most erroneous and blasphemous opinions, I say again many that I could name; but I forbear. We may see more, yea very much more of this in a book Printed and sold at the little North-door of Saint *Pauls* Church. It was taken out of Sir. *Thomas Cottons* library, where it lay, in Doctor *Dees* own hand writing, and is published by Doctor *Causabon*, the conferences which *Dee* had with evil spirits, and the prayers which they made for him, he writ down, for words and phrases very pithy and good, not inferior to any sectaries but what did the Devil therein, but, as the Scripture saith, transforme himself into the habit of an Angel of light to deceive? And as he, so do his ministers also: 2 Cor. 11. 14, 15. and it is a thing to be noted, that *Hackets* abilities in Prayer perswaded himself that it was from Gods spirit, but was manifestly from the Devill appeareth by his beginning and ending; at his beginning in *Oundell* he having got proselytes they left the minister on Sabbath days at *Oundell*, and he and they went a mile to a town called *Stoke*, which minister they liked better than their own, notwithstanding they stand without the walls, and would not come within, untill the Church-prayers were ended, from whence observe, that he was one of the first that began that proud custome; and as his beginning was evil, so his ending was worse, and let his followers in that thing be their own Judges, I will write down his last Prayer that he made at his death, verbatim, as it is Recorded in that booke, called a Conspiracy for Reformation, Printed 1592. pag. 72.

O God of Heaven, Mighty *Jehovah*, *Alpha* and *Omega*, Lord of lords, King of kings, and God everlasting, that knoweth me to be that true *Jehovah*, whom thou hast sent, Send some miracle out of a cloud to convert these Infidels, and deliver me from these mine Enemies, If not, I vvill fire the Heavens and tear thee from thy Throne vvith my hands.

Behold and stand amazed, you that adoring your ovvn gifts slight the Church-prayers; and as he vv as bold in this, so in his ordinary prayers, God damn him, God confound him body and Soul if such or such a thing vv ere not so, if he did not seek the honour of Jesus, from vv hencce it hath been observed, that this *Hacket* vv as the first that brought that cursed manner of Execrations into the World, and vv as not this a good reformer crying out against Priests and Jesuits, the only cloak of his Rebellion, as manifestly appeareth by the foresaid book, and also *Arthingtons* Repentance at large? he also pretended himself first to be a *John Baptist*, for which he was whipped at *York* and *Lincoln*, but in proccesse of time he was Christs substitute on earth, then hee was partaker of Christs human nature and glorified body, also that he was King of *Europe*, and the Queen and all Princes must be Authorised to govern the Church without Bishops in the Disciplinary way by him and being drawa upon a sledge from *Newgate* to *Cheapside* he boldly would cast up his eyes saying, see how the Heavens open wide, and thus boldly he dyed without the least sign or shew of Repentance, as both *Arthington*, and this foresaid book affirms, and well it were that book were re-printed, that the people might see how these times have parralleld and paliateth with *Hackets* reformation, for the book speaks of very many other things beside these, as how his delusions had seised upon his proselytes, that they at last in *Cheapside* published him to be Ch list come now with his fan to judge the earth, they also
fell

fell down and worshipped him in presence of the Queens council; the like did seaven Profelytes to one *Roberts*, they fell down before *Justice Hubberts* face, and worshipped *Roberts*, for which he sent them all wvith *Josias Garbranc*, his Prophet, to nev *Bridewell*, the vvomen did the same to *James Naylor*, the vvwhich vvorship he accepting from them vvithout reproof, hee vvvas vvhipped and pillored, and his tongue boared through, and burned in the forehead; all vvwhich he most constantly and patiently indured to the admiration of many, and so did that *Italian Atheist*, mentioned in the *French History*, in the year of our Lord, 1618. vvho is there related to be a learned Philosopher, and in teaching his Philosophie he infused into his puples *Atheistical* Principles, vvwhich caused divers to stagger in their faith, the vvwhich being knowvn, he vvvas called before a Parliament, and there condemned to doe Penance in his shirt, vvwith a torch in his hand, also to be drawvn upon a Hurdell, his tongue to be cut out, and his body burnt alive, all vvwhich he suffered vvwith as much constancy, patience, and resolution, saith that History, as ever man did; he came out of the Prison vvwith a cheerfull countenance, and spake in the *Italian* tongue, goe, goe, let us dye cheerfully like a Philosopher, being vvished to ask God forgiveness, he said in the presence of many, there is neither God nor Devill, and therefore I vvill say nothing; by all vvwhich vve may evidently perceive, as the Scripture saith, that God almighty permitteth such things to happen, for the falling of some vvwhose fore-going sins had |provoked him, and also for correction, tryal, and purifying of others, a thing most perspiculously evident this day in our eyes, and therefore let no man marvel at things, When they see Traytors and Murde ers dye audaciously, boldly, saying, what they did they did it in the fear of God, and if *Hereticks* and *Atheists* do the same, think upon that saying, 2 *Thes.* 2. 11, 12. for this cause, for what cause

cause? because of fore-going sinns, God shall send them strong delusions that they all might be damned. Would to God this would move men fearing their works alwaies even to tremble, for God is a consuming fire, and hypocrisie may so long provoke, that at last he swear in his wrath they shall never be saved, to this purpose excellent is that saying of the Rabies noted by *Ainsworth* upon *Exod. 4. 21*. A man may sin so great sins, or so many sins, that Judgment may be given out from the Judg of truth, that such a man shall never repent: but that he shall dye in his sins: but why doth he bid *Pharoah* let my people go and repent thou, seeing before he had determined he should not repent? in this case Saint *Paul* saith, What art thou O man that reasoneth with God? if he will make of such a one an Instrument to afflict others, as *Judas* did our Lord, and so let the Devil infuse strong delusions into him to that end, stand thou amazed and fear, for our God is a consuming fire. And here the Anabaptists might be admonished, to stand, pause, and consider how having renounced their baptism, a Character received in the name of the blessed Trinity, to what issue through Gods Judgments, this already hath and is like to bring them to, the divisions that are among themselves are almost numberless and endless, and beside the Quakers are issued out of them, whose principles have now shovelled off from themselves the very substance of Christian Religion, pretending that by a light onely that is in every particular man, he may, (without any Scriptures, Churches, fathers, Ministers, teachers or tutors, from Christian parents or others) by that light onely be saved, for which they erroneously alledge, *John. 1. 9*. words which Saint *John* utter'd to prove that Christ was God, against *Cerinthius* and *Ebion* hereticks that oppose the Deity of our Lord, upon which occasion as the learned affirm, he writ that Gospel. *Ensebins* saith *Matthew* and *Luke* having amply laid down

down the humanity of our Lord, *John* begins with his Divinity, *Euseb lib. 3. cap. 21.* the Union of both Nature is miraculously made known to the World by the new and old Testaments of Christ and his Apostles and succeeding Ministry, which the Quakers with the solemn worship of God, Sacraments and Sabbaths, as necessary to salvation reject, and stick to that light which is in every man, which is no other but the Law of Nature only, by which the Quaker centers in flat and perfect gentilism. God Almighty reduce them, and give both *Anabaptists* and themselves hearts to consider these things, for God in just Judgment sometimes gives men over to be deluded, that they may be damned.

Of the Jesuites.

This sort or Order is of a later Edition than the *Anabaptists*, and therefore not to be omitted.

In describing of them I purpose to set down:

1. *Their Original.*
 2. *Their Government.*
 3. *Their Errors, in which they do not agree with other Papists.*
 4. *That they are of all Sects, most pernicious and dangerous.*
1. **F**OR their Original, the first foundation was one *Loyola*, a Spanish Souldier; who was maimed by the *French*, at the siege of *Pampelona*, his right leg being broken by a shot, and his left legge, with a stone cast from the vvall.

This order boasteth much of heavenly visions, and Divine Revelations (not unlike the *Coetanii* the *Anabaptists*)

baptists) as that the Blessed Virgin *Mary* appeared to *Ignatius*, with her Son *Jesus* in her Armes; perswading him to erect this order, to which she promised to be propitious. They will tell you that *Ignatius* was rapped up into Heaven, and that Almighty God shewed him the model or frame by which he created the World, with many such like fancies. Moreover, whereas other orders bear the name of their founders; as the *Dominicans* of *Dominick*, the *Franciscans* of *Francis*: they bear the name of *Jesus*, whereas (saith my Author) they came from the Devil, the Father of lyes, they being the last Engine and device of Satan to supplant the truth. This order was confirmed Anno 1540. by *Pau* the third Bishop of *Rome*. *Gregory* the 13. Bishop of *Rome*, gave to the *Jesuites* a place in *Rome* called the *Island*, in which they demolished many houses, turned many vviddovvs out of their dwellings, and built themselves a most magnificent and sumptuous College. It is reported, that it cost in building 25 Tun of Gold, in vvhich the Pope placed 500. *Jesuites* of several Nations.

2. For their government, the *Jesuites* have a chief whom they call their General, who attendeth upon the Pope in *Rome*, their late General was *Claudius Aquaviva*, his office is to govern the whole Order, and to make new orders: and their Generals commands the *Jesuits* receive as Divine Oracles. They believe and obey their General as Christ himself.

Next their General they have four assistants, who, as their General attendeth the Pope, so do they attend their General. The office of these four is to promote the Popes authority into the four quarters of the World. The *Jesuits* their Emissaries abroad, signifie unto them in writing how Princes stand affected to the Church of *Rome*.

Moreover, their office is with the General to send Governours, Visitors, Rectors, and Preachers to he whole

whole order, and to send forth the inferior Jesuites in all places of the World, who take upon them all manner of fashions: to do mischief among Souldiers they are arrayed like Souldiers: in Princes Courts like Noble men, attending forein Embassadors: in Cities like Merchants; yea sometimes they beg of Protestant Ministers, as men banisht for Religion. And all this to dive into the secrets of state, and to disclose the counsels of Princes.

3. For their Errors, *Chemnitius* setteth down 26 some few of which I purpose to relate, and especially those in which they differ from other Papists.

1. They presumptuously arrogate to themselves the Name of Jesus, which is a name above all Names.

2. They place their General in equal authority with Christ, saying, *The voyce of our General is the voyce of Christ.*

3. The Jesuites generally maintain the Popes temporal power, as well as spiritual, that he may depose Kings and dispose of their Kingdomes, which the French Papists do not allow of, viz. Their decree set forth, *Anno 1611.* and among us, *Hart, Bartly, Preston,* and others disclaim this power given by the Jesuites to the Pope.

4. They deny the lawfulnessse of the Oath of Allegiance, which the secular Priests do all generally allow and take: see *Blackwell, Howard, Windringron,* and the Author of the *safe-guard from Shipwrack.*

5. The Jesuites all teach it to be not only lawfull, but also meritorious to lay hands upon the *Lords Anointed* and to murder Heretick Kings after the Pope hath declared them to be such: see *Mariana, Anticotton:* but the secular Priests disclaim and abhor this Doctrine.

6. The Jesuites hold that the Pope is only *Jure divino*, a Bishop, and that all other Bishops hold from him:

him : but the Cardinal of *Lorain*, and the *French* Bishops, with many other hold Bishops to be *Jure divino*: see the History of the council of *Trent*.

7. The Jesuites with the *Franciscans* believe the immaculate conception of the Virgin *Mary*, which the *Dominicans* and other Papists do deny.

8. The Jesuites with the *Pelagians* and *Arminians*, hold that God worketh in our conversion only *Moraliter*, by way of swasion ; but *Jacobites* and other *Papists*, especially the *Spaniards* (as we may see in *Alvares* and others) maintain with all Orthodox Divines, that God worketh Physically, *et per modum physici agentis*, by powerfull inclining the faculty of the will.

For confutation of these Errors, so many books are written against them in English, and some of them are confuted before, so that I may save my labour.

These are the most pernicious and dangerous sort of all others. These are noi ignorant Sots like the *Anabaptists* and others, but educated and brought up in all manner of human Learning, and so more able to do mischief.

These take upon them to justifie all the Errors and Abominations of Antichrist ; yea, their Idolatries and Sodomitical uncleanness they will defend and maintain.

And have they not for this cause, (a thing most abominable to be spoken of) corrupted the writings of the antient Fathers, and new printing of them, make them speake as they would have them, and also written many books in their names to beare witnesse with them of their Novelties ? A volume will not contain their combustions that they have raised in Kingdomes and States. Their plotting of treasons, and especially the Powder-treason, a divellish design, nor to be believed in ages to come. Their murdering of Princes, and all these, under pretence of holiness. O God that art in Heaven
Q dissipate

dissipate their counsels. O Christ, the Redeemer of thy Church by the grace of thy holy Spirit, deliver England from these wicked *Assassians*, and remove them far from our dwellings.

One thing will I adde to shew what impostors they are. I will set down, how by a pretended delusion of theirs, a few of them had almost perverted a whole Kingdome of Christians, in which there is a Patriark and 18. Bishops. In the year of our Lord 1614. *Tenurazes* being King of the *Georgians*, the *Persian* Army entred his Country, spoyled divers Towns, carried away many Prisoners, among others, *Ceteba* the Kings Mother out of the City *Cremun*. The old Queen refusing to become a *Mahometan*, and speaking ill of *Mahomet*, was put to death, and her body cast out into the fields, left unburied to be eaten of wild beasts. There being at that time certain Jesuites in *Persia*, they sought for her body, but found it not. (for *Moacila*, a late servant of hers, who was a slave to a *Persian*, got leave of her Master to bring home the body and imbalme it) the Jesuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neer, they sent a messenger to the King, to let him understand that certain *Roman* Christians were come out of *Persia*, who brought with them the head of the holy Martyr *Ceteba* his Mother, which had delivered them out of many dangers. The Prince hearing this, went a daies journey with a great Troop of his Nobility and Clergy, and brought the holy relique to *Chachete*, and with great honour and celebrity placed it in the Church of the holy Martyr, *St. George of Aberdal*, and used them with all respect, and sent them great gifts, which they refused, saying, that they had vowed poverty: Infinite miracles were wrought dayly, great offerings they had, the sick resorted to them. Those that were past Cure, they told them that their sins were great, and they needed a long time of penance which

which they prescribed them, and after to return, before which time they usually dyed : others of whom they had hope of recovery, they used means, being Physicians, and attributed their health to the holy relique, and to the Bishop of *Rome*, whom loving *Jesus* had left his Vicar here upon earth : by this meanes they inticed many to the Romish Religion of the Nobility, and had great hopes of the King himself ; but in the midst of all this came Letters from *Moacia* his Mothers maid, that the King might ransom his Mothers body which she had with the other prisoners. The King agreeing with the *Persian* King, had home his Mothers body, and many captives, which manifestly knew it to be his Mothers body with her head on. At the same time came also certain muleters out of *Persia*, who affirmed that they were in the Jesuites company, when they cut off the head of a Malefactor, as they supposed, and embalmed it ; whereupon the King commanded them to prison, who were delivered at the intreaty of some of the Nobility. This History was written in Greek by *Gregorius Hieromonachus*, the Patriarchal Exarch from *Trapaunt*, Anno 1626. By this means the Jesuites had almost perverted the whole Country of *Georgia*. From this Sect the Lord deliver us.

Sir Thomas Overburies Character of a Jesuite.

A Jesuite (saith he) is a larger spoon for a Traytor to feed with the Devill than any other order. Unclasp him, and he is a gray vvolfe vvith a golden star in his fore-head. So superstitious, he followeth the Pope that he forsaketh Christ, in not giving *Caesar* his due. His vvovs seem heavenly, but vvith meddling vvith state businesse he seemeth to mix heaven and earth together. His best Elements are confession and penance ; by the first he findeth out mens inclinations, and by the latter heaps vv.alth to his Seminary. He

sprang from *Ignatius Loyola*, a *Spanish* Souldier, and though he had long since found out the invention of the Canon, hee thought he had not done mischief enough ; he is a false key to open Princes cabinets, and pry into their counsels ; and vvhere the Popes Excommunication Thunders, he holds the de-crovvning of Kings to be no more sin, than our Puri ans doe the suppressing of Bishops. The Order, 'tis full of irregularity and disobedience, and ambitious above all measure ; for of late dayes in *Portugal*, and the *Indies*, he rejected the name of Jesuite, and vvould be called Apostles Disciple. In *Rome* and other countries, that give him freedome, he vveares a mask upon his heart : In *England* he shuffles in, and puts it upon his face. No place in our climate hideth him so secretly as a Ladies Chamber. The modesty of the Purseuant hath only forborn the Bed, and so mist him.

There is no disease in Christendome that may so properly be called the Kings Evill. To conclude, will you know him beyond the sea ? in his Seminary he is a Fox: but in the Inquisition a Lyon Rampant.



PELAGIUS

*Accusest Pelagius with what false pretence
Durst thou excuse Mans foule Concupiscence.
Or cry down Sin Originall, or that
The Love of God did Man predestinate.*

Of the Pelagians.

WRiting of the Hereticks and Sectaries of these times, I think it not amiss, to write somewhat of the Pelagians, their ancient errors reviving among us. Pelagius was a Welchman, and he is usually stiled Pelagius the Briton, to distinguish him from Pelagius the Samosatensian Bishop, a man learned and Orthodox; Luther saith, he was called Pelagius of Pelagus the Sea; his errors like the sea over-flowing in a

manner the whole world. His name in Welch was *Morgan*, which signifies the sea. He lived in the time of the Emperor *Theodosius* the younger, about the year of our Lord, 416. His errors were condemned in the Synod of *Carthage*, *An. 425*. In which there assembled 217. Bishops; and among others *St. Augustine*: And also in the *Melevitan* Council held in *Africa*. His errors are set down by *Augustine*, *Hierom*, *Ambrose*, *Isidore*, *Prosper*, *Fulgentius*: *Pontanus* setteth them down to be twelve.

Pontanus
Caral
hereti.

1. He taught that Adam had died, although he had not sinned by the Law of nature, and so sin not to be the cause of death.

2. Adams sin to be noxious to himself only, and not to his posterity; and there to be no original sin.

3. Lust and concupiscence being natural, not to be evil, but rather good; and sin not to be propagated by generation.

4. The former being granted, children to have no original sin from their Parents.

5. The children of the faithful, though not baptized, to be saved, and to enjoy everlasting life, but not in heaven.

6. Men to have now free will, even after sin, which is sufficient and fit to do well without Gods grace.

7. Gods grace to be obtained by the merits of our works.

8. The word grace in holy Scripture not to be meant the gracious remission of sin, and the donation of the holy Ghost, but the promulgation of doctrine.

9. Faith to be the knowledge of the Law, and history as they call it, not a special work and our perseverance in faith.

10. The Law of God to be satisfied by external obedience, neither it to be impossible for a man to keep.

11. The prayers of the Church for sinners, that they may be converted; and for the faithful to persevere, to be made in vain; because it is in the power of our own free will. And we need not ask that of God that we have power to do our selves.

12. They

12. They do mock and scoff at the doctrine of Predestination, exploding it out of the Church.

These Errors need no confutation, being so opposite to the holy Scripture.

Soul-Sleepers.

THAT the soul dieth with the body is an old and despicable Heresie, raised in *Arabia* about the time of *Origen*, and extinguished by his dispute immediately after the birth thereof: such as were infected with this opinion, were termed by Saint *Augustine*, *Arabici*, by reason of the Province in which this Error first arose. This Heresie is risen up again amongst us, and an obscure Author laboureth to maintain in a Treatise late published amongst us, intituled *Mans Mortality*, in which he bringeth an argument out of *Gen. 3. 19.* where *Adam* is told, that for his disobedience he must turn unto dust from whence he was made, and not only his body, but also his soul, which came not out of the dust.

In the description of mans Creation by *Moses*, you may manifestly see the immortality of the soul.

When God created the Beasts, &c. he said, *Let the earth bring forth every living thing.* But when he made man, *Let us make man in our own image.* And again. *The Lord God made man of the dust of the earth:* that is, his body: and for his soul, *he breathed in his face the breath of life.* God created the Angels spirits without bodies: The creatures bodies without souls: he took a body and soul, and made man in his own image; in respect of his body he hath affinity with beasts; in respect of his soul with heavenly spirits.

The beasts came out of the earth, and to the earth they return, so mans body.

But his soul came from heaven, and returneth to God that gave it.

Besides some foolish Arguments alleged in the Treatise before named, he citeth the words of Solomon, Eccle. 3. 10. *For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them: as the one dyeth, so dyeth the other, yea they have all one breath: so that a man hath no preheminence above a beast for all is vanity. All go to one place, all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.*

Which words were no determination of Solomon; but an history of what came in his thoughts, and what troubled him, and stirred him up to a solicitous enquiry, concerning the souls condition, but the state of the soul he determineth, Chap. 12. saying, *Dust returneth unto the earth from whence it came, and the spirit to God that gave it.* To this resolution of Solomon, I may add our Lords answer to the Saduces, Mat. 22. 32. *I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not a God of the dead but of the living.* This error of theirs is contrary to the holy Scriptures, 2 Cor. 5. 6. 3. *Psalm 31. 5. Luke 31. 46. Acts 7. 59. Apoc. 6. 40, 24.* To conclude with Sap. 3. though not received into the Canon, yet it is confessed to be very ancient, and therefore may claim precedency of authority before any heathen Philosopher. *The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seem to die, and their departure is taken for misery, and their going from us to utter destruction, but they are in peace.*

Antiscripturians.

AMong others, one wicked Sect denyeth the Scriptures both to the old and new Testament, and account them as things of nought: Whereas by Gods command,

command, they that despised *Moses* Law, by the mouth of two or three witnesses, were to be put to death; these wicked ungodly creatures despise both the Law and the Gospel, and in the presence of a cloud of witnesses: Yea, as I am credibly informed, in publick congregations they vent these their damnable opinions. Almighty God deliver our poor Church from them.

Of the Seekers or Expecters.

MAny have wrangled so long about the Church, that at last they have quite lost it, and go under the name of *Expecters* and *Seekers*, and do deny that there is any true Church, or any true Minister, or any Ordinances: some of them affirm the Church to be in the Wilderness, and they are seeking for it there: others say that it is in the smoak of the Temple, and that they are a groping for it there: where I leave them praying to God to open their eyes and give them repentance, that they may consider from whence they are fallen, and return again to the bosome of that Church, from which they have, to the great dishonour of God, and the scandalizing of the Gospel, made so fearful a defection.

Divorcers.

THose I term Divorcers, that would be quit of their wives for slight occasions, and to maintain this opinion, one hath published a Tractate of Divorce, in which the bonds of Mariage are let loose to inordinate Lust, putting away wives for many other causes besides that which our Saviour only approveth, namely in case of Adultery, who groundeth his errour upon the words of God, *Gen. 2. 18. I will make him a help*

Of Papists.

help meet for him. And therefore if she be not an help
per, nor meet for him, he may put her away, saith
this Author. Which opinion is flat contrary to the
words of our Saviour, *Mat. 5. 21. It hath been said al-*
so, whosoever shall put away his Wife, let him give her
testimonial of Divorcement: But I say to you, whosoever
shall put away his Wife, except it be for fornication, cau-
seth her to commit Adultery; and whosoever shall mar-
ry her that is divorced, committeth Adultery. Again,
he confirmeth the same, *Mat. 19. 9. I say therefore unto*
you, that whosoever shall put away his Wife, except it be
for whoredome, and marry another, committeth Adultery;
and whosoever marryeth her that is divorced, committeth
Adultery. Vid. *Mar. 10. 11. Luke 16. 18. 1 Cor. 7. 11.*

Of the Papists.

A Question may be asked, why I rank the Papists
among the late Hereticks? To which I answer,
that there is a great difference between the ancient
Papists and the modern, since their *Trent* Conven-
ticle, and therefore I rank them with the former
Sectaries; their doctrines being many of them new.
In describing of their Errors, I purpose to shew their
differences from the Protestants, which are set down
at large in Mr. *Perkins* Reformed Catholick.

1. Concern-
ing Free
will.

1. *Concerning Free-will*; the dissent is in the cause
of the freedom of mans will in spiritual things, and
especially in the first conversion of a sinner. The
Papists say, that mans will worketh with Gods grace
in the first conversion of a sinner, by it self: we say,
that mans will worketh with Gods grace in the first
conversion, yet not of it self, but by grace, *1 Cor.*
2. 14.

2. Original
sin.

2. *Concerning Original sin*; the difference between
them and us standeth not in the abolishment of it, but
in the manner and measure of the abolishment of it.
They

They affirm Original sin to be so far taken away after Baptism, that it ceaseth to be sin properly, and is nothing else but a defect and want, making the heart ready to conceive sin: We teach, although it be taken away in the regenerate in sundry respects, yet it doth remain in them, not as a want or defect, but as sin, and that properly, as St. Paul affirmeth, *Rom 7.17.*

3. *Of the certainty of salvation*; we hold that a man may be certain of his salvation in this life. They hold the same. The difference is, they hold the certainty to be by hope, and we by faith, *Iohn 1. 12.* 3. certainty of salvation.

The fourth point is of the Iustification of a sinner.

1. Concerning the matter of our Justification. They grant that in Justification sin is pardoned by the merits of Christ, and that none can be justified without remission of sin. 4. Of Justification.

2. That the righteousness whereby man is justified, cometh from Christ, and from him alone.

3. The most learned of them say, that the merit of Christs death is imputed to every sinner that doth beleeve for his sanctification before God.

We say that the satisfaction made by Christs death and obedience is imputed to us, and becommeth our righteousness. They say it is our satisfaction, and not our righteousness.

The second difference is about the manner of our Justification; we both agree that a sinner is justified by faith: the difference is, the Papists understand a general faith, whereby a man beleeveth the Articles of Religion to be true. We hold the faith which justifieth to be a particular Faith, whereby we apply to our selves the promises of righteousness, and life everlasting by Christ.

2. The Papists say, that a man is justified by faith, yet not by faith alone, but also by other vertues, as hope, love, &c.

3. They say, that we are justified by works, as causes; we say we are justified by works as by signs and

and fruits of our Justification before God:

Fifthly, touching merit we agree, that merits are so far necessary, that no man can be saved without them.

2. That Christ is the root and fountain of all merit.

The Papists place merits within a man, making two sorts of them, viz. The merit of Persons, which is to be found in Infants dying after Baptism; and the merit of Works, which they teach to be meritorious two wayes: First, by Covenant, because God hath made a promise to reward them. Secondly, because Christ hath merited that our works should merit; we renounce all merit, and rest only upon the merits of Christ.

The sixth point, of satisfaction.

6. Satisfaction.

1. We hold a civil satisfaction, and a recompence for injuries.

2. We hold also a Canonical, whereby having given offence to the Church, or any part thereof, a man doth make an open testimony of repentance.

3. We hold that Christ hath made satisfaction for our sins, and the punishment of them, both eternal and temporal. They hold, that Christ by his death hath made satisfaction for all the sins of men, and for the eternal punishment of them all, yet so as they themselves must satisfie for the temporal punishment of them, either on earth, or in Purgatory, which we deny.

The seventh point of Traditions.

7. Tradition.

The Papists teach, that besides the written Word, there be certain unwritten Traditions, which must be believed as profitable and necessary to salvation. We hold the Scriptures to be most perfect, containing in them all things necessary to salvation.

The eighth point concerning Vows.

8. Of Vows

We say lawful Vows may be props and staves of Gods worship, but not the worship itself. They hold

vow

vows of things not commanded, to be part of the worship of God, as Continency, Poverty, Regular obedience, which are against Christian liberty.

The ninth point for Images.

We acknowledge the civil use of images, but we deny any religious use of them.

9. Images.

The tenth is the Real Presence

We deny not the presence it self; and although we hold a real presence of Christs body and blood in the Sacrament, yet we do not take it to be local, bodily, or substantial, but spiritual and mytical to the signs by Sacramental relation, and to the Communicants by faith alone.

10. Real presence.

The eleventh is the Sacrifice of the Lords Supper, which they call the Mass.

11. The Mass.

We acknowledge the Lords Supper, to be a Sacrifice.

1. Because it is a memorial of Christs sacrifice upon the Cross.

2. Because every Communicant doth offer up himself body and soul a living and an acceptable sacrifice unto God.

3. Because of the Alms given to the poor.

They make the Eucharist to be a real, external, or bodily sacrifice offered unto God.

The twelfth point of Fasting.

12. Of Fasting.

We maintain three sorts thereof, to wit, a Moral, Civil, and Religious.

The first being Moral, is a practice of Sobriety and Temperance to be used in the whole course of our life.

The second Civil, when upon some particular and politick considerations we abstain from flesh at certain seasons of the year, to preserve the breed of Cattel, and to maintain the calling of Fisher-men.

The third a Religious Fast, when the duties of Religion, as the exercise of prayer and humiliation be used in our Fasts.

We

We joya with them in the allowance of the principal ends of Fasting. The first, that thereby the mind may become attentive in the service of God. The second, that the rebellion of the flesh may be subdued. The third is to profess our guiltiness, and to testify our humiliation before God.

Thirdly, we yield to them that Fasting is an help and furtherance to the worship of God, yea, and a good work also, if it be used in a good manner.

Our dissent is in three things. First, they prescribe certain times of Fasting, as necessary to be kept. Secondly, they prescribe a difference of meats, as white meats, and fish, &c. only to be used on their fasting dayes, and that for conscience sake. Thirdly, we differ touching the ends of fasting; for they make abstinence it self in a person fitly prepared, to be a part of Gods worship. To conclude, we do not condemn fasting, but the abuse of it.

13. The
state of

Perfection

The thirteenth point is of the state of perfection.

Our consent is, that all true beleivers have a state of perfection in this life; and this perfection hath two parts. First, in the imputation of Christs perfect obedience. The second part of a Christian mans obedience is sincerity or righteousness.

The difference is, they teach that they cannot only keep all the Commandments of the Law, and thereby deserve their own salvation, but go beyond the Law, and do works of Supererogation.

14. Wor-
shipping of
Saints.

The fourteenth point is of the worshipping of Saints, and especially of Invocation.

Our consent; the true Saints of God, as the Prophets, Apostles, and Martyrs, are to be worshipped and honoured three wayes.

First, by keeping a memorial of them in a godly manner.

Secondly, in giving thanks to God for them, and the benefits that God vouchsafed by them.

Thirdly, they are to be honoured by an imitation
of

of their Faith, Humility, Meekness, Repentance, and good vertues, in which they excelled. The difference stands in the manner of worshiping of Saints. The Papists make two degrees of Religious Worship; the highest they call *Latreia*, whereby God is worshipped, and that alone; *Douleia*, whereby the Saints and Angels are worshipped: We also distinguish Adoration or Worship, for it is either Religious or Civil; Religious worship we give to God alone, Civil worship we give to men. To come to the point, we deny that any Civil worship is to be given to the Saints, being absent from us; much less any religious worship at all, call they it what they will.

The fifteenth point of the intercession of Saints.

We hold that the Saints departed pray to God by giving thanks to him for their own redemption, and for the redemption of the whole Church. 15. Inter-
cession of
Saints.

Secondly that they pray generally for the state of the whole Church.

They hold that the Saints in heaven do make intercession to God for particular men, according to their several wants, and receiving particular mens prayers, they present them unto God, which doctrine we flatly renounce.

The sixteenth point of implicate faith.

We hold that there is a kind of implicate faith, as in the time of a mans first conversion, and in the time of some grievous temptations. A second kind of implicate faith is in regard of Apprehension, when as a man cannot say distinctly and certainly, I beleeve the pardon of my sins, but I do unfeignedly desire the pardon of them all, and do desire to repent. The difference is; The Pillars of the Roman Church lay down this ground, that Faith in its own nature is not a knowledge of things to be beleeved, but a reverent assent unto them, whether they be known or unknown; hereupon they build, that if a man know some necessary points of Religion, as the doctrine of the 16. Im-
plicate Faith.

the God-head, of the Trinity, of Christs Incarnation, and of our Redemption, &c. it is needless to know the rest, and it is sufficient to give his consent to the Church, and to beleeve as the Pastors beleeve. This implicite faith we reject; for faith containeth a knowledge of things to be believed, and nothing is be-
lieved that is not known.

17. Par-
gatory.

The seventeenth point of Purgatory.

They hold it to be a part of Hell, into which an entrance is made only after this life; which we deny, having no warrant for it in Gods word.

2. We differ from them touching the means of Purgatory. They say that men are purged by suffering the pains of Purgatory, whereby they satisfie for their venial sins, and for the temporal punishment of their mortal sins. We teach the contrary, holding that nothing can free us from the least punishment of the smallest sin, but the sufferings of Christ, and purge us from the least taint of corruption, saving the blood of Christ. For Prayer for the dead, which the Author joyneth to this point,

We hold Christian Charity is to extend it self to the dead, and it may shew it self in their honest burial, in preservation of their good names, and in relieving their posterity.

We pray further in general for the faithful departed, that God would hasten their joyful Resurrection, and the full accomplishment of their happiness, both for the body and the soul.

But to pray for particular men departed, and to pray for deliverance out of Purgatory, we dare not; we think it unlawful, because we have neither Promise

18. Supre-
macy.

The eighteenth point of Supremacy.

In causes Ecclesiastical, our consent: First for the founding of the Primitive Church, the Ministry of the Word was distinguished by degrees, not only of Order, but also of Power, as Peter was called to the
highest

highest degree, *Eph. 4.11. Christ ascended up on high, and gave gifts unto men, as some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors.* Now howsoever one Apostle be not above another, yet one Apostle is above another, as an Apostle is above an Evangelist, and an Evangelist above Pastors and Teachers; and *Peter* being an Apostle, was above all Evangelists and Pastors, having the highest room in the Ministry of the New Testament.

Secondly, among the twelve Apostles, *Peter* had a threefold privilege. First, of Authority, *Cephas* with *James* and *John* were called *Pillars*, *Gal. 2. 6, 9.* Secondly, of Primacy, being first named; *The names of the twelve Apostles are these, the first is Simon called Peter.* Thirdly, of Principality, in regard of the measure of grace wherein he excelled, *Mat. 16.16.*

The difference is, the Papists give to *Peter* and to the Bishops of *Rome* his Successors, a supremacy under Christ, above all causes and persons; which we deny, affirming Kings and Princes to be supreme within their own Dominions.

The 19. of the efficacy of the Sacraments.

19.

Our consent. We teach Sacraments to be signes, *Efficacie* to represent Christ with his benefits unto us. *of the Sa-*

2. Instruments, whereby God offereth and giveth *craments.* the said benefits unto us.

The difference: First, That Sacraments are Physicall Instruments, having force in them to give grace.

Secondly, that the very action of the Minister dispensing the Sacrament, as it is a work done, giveth grace, if the party be prepared. We hold the contrary.

The 20. point of saving faith.

20.

Our consent. 1. They teach the property of Faith *Saving* to believe the whole Word of God, and especially *Faith.* the redemption of Mankind by Christ.

2. They avouch, that they believe and look to be
R saved

saved by Christ, and by him alone, and by the meer mercy of God in Christ.

3. The most learned of them hold and confesse, that the obedience of Christ is imputed unto them for the satisfaction of the Law, and their reconciliation with God.

4. They avouch, that they put their whole trust and confidence in Christ, and in the meer mercy of God for their salvation.

5. They hold, that every man must apply the promise of life everlasting, by Christ, unto himself.

Though in coloured termes they seem to agree with us, yet indeed they abolish, and deny the substance thereof: namely, the particular, and certain application of Christ crucified, and his benefits, to our selves.

21.
Of Repen-
tance.

The 21. point of Repentance.

Our consent, 1. Conclusion; That repentance is the conversion of a sinner, and that it is passive or active; Passive is an action of God, whereby he converteth a man, being yet unconverted. Active, is an action of man, whereby a man being once turned of God, turnes himself.

2. Conclusion: That repentance standeth,
in { Confession of the mouth.
Contrition of the heart.
Satisfaction in deed.

3. Conclusion: That in repentance we are to bring forth outward fruits, worthy amendment of Life.

We dissent not from the Church of Rome, in the Doctrine of Repentance, but in their abusing of it.

1. They place the beginning of repentance, partly in themselves, and partly in the holy Ghost.

2. They take repentance or Penance, for that publick Discipline that was used against offenders in the open Congregation.

3. They make it a Sacrament.

4. They

4. They make it a meritorious cause of Remission of sinne, and everlasting life; and in these points (saith my Author) we dissent from the Church of Rome.

In the 22. place he setteth down some sins of the Romish Church, viz. Atheism, Idolatry, and Adultery, in permitting Stewes and Brothell-houses. I pray God keep us in these distracted times from Atheism, and Sacrilege, which ensueth thereupon.

In Mr. Perkins *Reformed Catholike*, you may see the confutation of the Popish errors before named, at large.



JAMES NAYLOR

*Of all the Sects that Night, and Errors own
And with false Lights possess the world, there's none
More strongly blind, or who more madly place
The light of Nature for the light of Grace.*

The Shaker or Quaker.

THe Quaker is an upstart branch of the Anabaptists, lately sprung up, but thickest set in the North parts; the body of this Heresie is composed and made up out of the dregs of the common people, whom pride, conceitednesse, and ignorance, ever most active causes in such productions here, thrust on

to poyson the Scriptures , called barely by them the Letter, of late made use of to advance every new designe, and Church , but in the main to ruine the faith and Catholike Church together, are every where idely enough brought in by these fanaticks, which we shall find in the run , slighted and scorned by them, made merely a foot-stool upon which their spirit shall raise it self into her Throne , allowing no Text, but such as by impious wrestlings may seem to favour the new fangles, no manners or customs heretofore heard of and approved , honouring no man, esteeming no men but themselves , condemning all Lawes, Magistrates, antient Worship, Prayers, and Sacraments, and confining salvation within the circle of their own giddy unclean heads. This (as they would have it) is the holy age, the age of perfection, zeal, and liberty ; which interpreted is confusion and madness, resistance, not subjection , is now religious in the Canon, ye must needs be subject, is not Authentick , unlesse with *Farnworth* we mean to the divine power, ye must resist for conscience sake , tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour , cannot become the spirituall freedome , nor the sons of the new light; in this discourse of their fantastickall doctrines , nothing is taken up at adventure , no opinion of their misbelief published upon their report , whom they call their enemies , but derived from the great Prophets and Fathers of the Revelation , who own the Title of *Quakers*, which we will begin with , and that it may appear a name imposed by themselves , show their owne authority. *James Naylor* , a principall *Quaker*, 8. or 9. years in the Parliaments service, under the command of Major Gen. *Lambert* , in his glory of the North, styles himself one whom the Lord hath called out of the dark world into the true light, whom *Ismaels* brood calls a *Quaker* , whose name in the flesh is *James Naylor*. In his glory of the North,

he cites all the places of the Scripture which mention either trembling or shaking, never so impertinent and farre from the purpose, as *Psal. 99. The Lord reigneth, let the Earth tremble, 114. Tremble thou earth at the presence of the God of Jacob, Heb. 12. I shake not the earth only but the heavens also, Gen. When Isaac blessed his sons he trembled, &c.* The holy men of God saith he, witnesse *Quaking* and *Trembling*. *Bateman* a *Quaker*, and an Apologist for the sect, repeats many of these places. *Thomas Aldam* a *Quaker*, in *Yorke Castle* writes--by the dark world called *Quaker*. *Farnworth* another of this sanctified brother-hood, before his Gods covenanting with his people, has written from the spirit of the Lord, by one whom the people of the world scornfully call a *Quaker*, and before his Easter reckoning, (another rumbling piece of foppery) as blasphemously rimes thus.

*By one whom the people of the world calls a Quaker,
But is of the Divine nature made partaker.*

Before his wilde discovery of truth and falshood, he addes to these,

Whom the world knowes not that are in their old nature.

And he tels the Reader, he writes to a company of harmlesse and innocent creatures, called *Quakers*, whom the world hates, before his warning pieces, he cites this, *And so terrible was the sight that Moses said, I exceedingly fear and quake.* *Adams* one of this kennell writes, prisoner of the Lord at *Yorke Castle*, for witnessing forth to the truth, by the World called a *Quaker*. The author of the antiquaries, a *Quaker*, speaks plainly. They cannot avoid quaking and trembling postures, and *Gilpine* a *Kendale* proselyte till he was mad for it saies, I began to tremble and quake so extreemly, that I could not stand upon my feet,

feet , and I howled and cryed as it was usuall with them.

For their high conceits of themselves , we will take their own words in the pamphlets put out by themselves , There were never any Ministers of the Gospell but the Apostles and themselves. One of ^{Barker} them speaks thus , In the times of the Apostles began ^{man.} Deceivers, after they much more increased, till at last the truth was over-shadowed, (we must believe their spirit for it) and in all generations since , till these dayes , the truth hath lain under clods of earth, but now when it beginneth to shoot up it self, and spring, &c. Again, God hath born 1400. years , (a long Farn- time certainly) with the sinnes of the Priests , they ^{worth.} are lovers of the crosse , they take up the crosse, the wiles are kept in the crosse. This is to make room ^{Out of the} for themselves , who are (so they) miraculously cal- ^{Bookes of} led, their call is of the Lord, an holy call, their habi- ^{these sedu-} tation is with the Lord , their country is not of this ^{cers Prin-} World ; the Lord hath sent us, (viz. Naylor and ^{ied by Cal-} Fox chief Quakers) to this country, (viz. West- ^{vert, are} moreland) to draw up people unto himself , from the ^{all these} doctrines and worship of the World. They can do ^{expressions} nothing against the truth , in these Jesus Christ is ^{taken.} made manifest, the Lord is setting up his own King- dome , if ye will own the wholesome Law, ye vwill own us, all that ovvns pure Religion, owns us , who ownes peace vwill ovvn us, all that ovvn the Sabbath, the Eternall rest, the Eternall day, ovva us , vwho own God and Christ, own us , the nations are told, if ever you own the Prophets, Christ, and the Apo- stles, ye will own them, (viz. their letters) which are given forth by the same power and spirit , if ever ye vwill own the life of the Prophets and Apostles , ye vwill own us ; here are Christ, and Francis of Assise, the seamlesse coat and the cowle make them not the same, no difference else. They speak from the mou h of the Lord , live in the power of truth, the

Lord (so some of them) hath made known himself, and manifested his love unto us , in setting us for the deadnesse and emptinesse of the outward Ministry ; the Lord is the Teacher of his alone by his Spirit, pure truth , pure Doctrine by the Spirit of the Lord made known , and taught us. The ministration is powerfull , the Ministers of Christ (themselves are only intended) are all of one heart. *Farnworth* tels the Counsell of State he was moved from the Lord to write to them. *Aldam* in a letter to his Wife *Mary* , tels her, he was moved by the Lord to declare against the heathenish nature of the Rulers. *Touch not mine Anointed*, (as *Farnworth* is) is meant of these holy ones. Their teacher is within , they need not any man to teach them, (*Tomlinson*) Ministers of the Gospel are proper to the Saints only ; that we may find the advantage of a change , and what we shall gain by the new , but immediate successors of the Apostles , be it known from them, the time draweth nigh, wherein Righteousnesse shall run through our streets , and knowledge shall fill the earth, (doubtlesse it shall) justice and equity set up, the Lord is binding his law upon the spirits of his people , which will be such batlements of purity, (mark ye the batlements) the beast hath but a short time to reign. This was with the least to talk of drawing nigh their followers. Christ alone is come (without aides) to teach his children himself, who is our King, Lawgiver, and Judge. This was overdone. Priests and people, (so goes the next inspiration) sit in Counsell as *Pilate* and *Herod* did, to destroy Christ, now he is appearing in spirit. The Lord will be glorified, and honoured , and have a pure people, and a pure Ministry of his Sonne, and a righteous Law, as *Tomlinson* , the Lord is about to fan the Nations, and to gather his wheat into his Garner ; Zion hastens to appear , as a former. The warfare is begun betwixt *Michael* and the Dragon (of the snakers) the Lord

Lord is now clearing up the innocency of his people, all prophecies are to be intended of them. (*Tomlinson*) O ye Priests, ye Merchants of *Babylon*, out of the North there ariseth a Nation against you, which shall make the Land desolate. *Babylon* the great is fallen, &c. Behold the day is come, *Jer. 31. 33, 34.* thus I will make a new Covenant with the house of *Israel*, &c. I will put my Laws in their hearts, and in their minds will I write them, and they shall not need to teach one another. Now the Lord, (saies one of the interpreters) is fulfilling his promises made to the seed of *Israel*. Now there needs no Priest in *Israel*. They appropriate all expressions of the Scripture to themselves; they are the righteous ones, the day-starre arises in their hearts, the gates of Hell shall not prevail against them, they grow from grace to grace, the righteous suffer, &c. He that hath an ear to hear, &c. saies *Farnworth*, the World knows not us. *Naylor* writes in an Apostolicall stile, *James* a Prisoner of *Jesus Christ*, &c. Grace and peace be multiplyed from God the Father, and from our Lord *Jesus Christ*, &c. my fellow prisoner and dear companion in the Lord, salutes you all, with much more of such prophane imitation.

Their meetings.

They gather together to exhort one another day and night, both which is according to the Saints practice, saies *Farnworth*. This sometimes they call Preaching; after witnesse of the Spirit's working by trembling, and waiting a while upon the Lords unlimited power, some forward *Quaker* falls on without a Text, or Scripture subject, the whole discourse being commonly, (besides some snatches at the Cross, the inward light and teaching) but invectives against the remains of the English Church-forms, outward carnall Worship, the Letter, Prayer, and Sacraments. Not seldome do they rush into Market-places,

† Fox.

places, crying, *Woe, woe to the wicked.* They are moved again, (say they) by the Lord to crowd into Churches † on the first day of the week, and other daies of devotion, where they interrupt the Minister, and trouble all things, roaring aloud, *Who art thou that wilt withstand the Lord?* Farnworth speaks thus, If any should come into your Assemblies, and something be revealed to him, (their private spirits and Christs spirit must be taken for the same) and he say, Let the other hold his peace, and you say he disturbs the Minister, here you would quench the Spirit, and limit the Holy One. As Tomlinson, Christ and his Apostles preached without prayer before or after as ye do. And in another place: Where did ever Christ or his Apostles call to Constables when they were interrupted? In their private Conventicles, they pretend to acting of Miracles, as turning water into Wine, dispossessing of Devils; And further you may read in the History of the Quakers, Printed 1660. pag. 32. of a Quaker in Worcester, one William Pool, a resolved Quaker, being much discontented, left his Master, George Knight Clothier, on the 19th. of February, 1657. being Friday, being searched after, and early in the Morning the Lords day following, was found within half a mile of the City Dead and Naked, his cloathes lying by him, his face being downwards in a little Puddle of water, the Crowners Inquest found guilty of his own Death, his Mother and friends caused him to be buried in Claynes Church-yard, two miles from the City, being the 22. of February, and the same day in the after-noon, after he had lain buried 6, or 7. hours, a strong perswasion of pride and confidence seized upon one Susannah Person, one of the most violent Quakers in the City, that she could raise William Pool from the Dead, whereupon she took three or four more of her way, and went to the Church-yard, caused his body to be digged out of
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the Earth, and laid upon the ground, and opened his Shroud, touching him and calling him by his name, saying, arise and walk, with sundry other expressions, many being present, but she and her companions returned with shame, yet persists still in her Opinion without any change.

Against the Ministry.

They deny the Power, Authority, and Office of Bishops, Priests, and Deacons. They call the *Presbyterians*, Pretended Ministers; proud Priests of *Baal*, Priests of *Balam*, Ministers of Antichrist, of the Letter, and by the will of man, blind guides, grand seducers, Antichrists of this World, Preachers of the carnall letter, greedy dumb dogges, men of sin, bloody *Cains*, hirelings of the dark Ministry, beastly worship, and Antichristian wayes, who cannot witness they were ever called of God, denying the power which casts down iniquity, as *Bel* and the *Dragon*, of the generation of them that slew the righteous blood, raising death out of death, dead reasons, dead uses, dead motives, &c. Their Author-studied spirit failes them, as *Jannes* and *Jambres*, Idol Shepherds, murtherers, task-Masters of *Egypt*, new Prelates which would sit as Gods in the Temple of the Lord, whose Ministry will never sanctifie, nor purifie ones soul, enemies to Christ and his, an accursed Ministry, in the same state the false Prophets were, in the state of Infidelity, Atheism, prophaneffe: They pollute his Sabbaths, in speaking their own words, and not his, which those do not who are entred into their rest. *Tomlinson* concludes, That Antichrist is spoken of them in the Scripture.

One of them excuses these expressions. Friends, (saies he) do not call this railing, because we use plainesse of speech, we use the same language of the Prophets, Christ and the Apostles,

Against

Against Churches and Learning.

They call our Churches stone-houses, High places, Idol Temples, Steeple-houses. Never mention (saies one of them) your Churches to be Churches. And another, God is to be worshipped in spirit and truth, he dwels not in any of those Idol Temples. *Naylor* tells us, Now is the hand of the Lord upon all the Idols in the World, and he that is without form, shall by his power break all your forms, and formall worships. As *Tomlinson*; Preaching by Priests is an Idol, Communion no Communion. All Kingdomes are suddenly to be destroyed. The Lord is setting up the Ministry of his Sonne, and nothing shall stand but his pure being form. Again, Godly Ministers we set up, such as are made Ministers by *Oxford* and *Cambridge*, such we deny. Light is rising in Parliament, and People to see the deceits of the Priests. All Learning is odious to them. They have no spirit for a Scholar, but an old Author-studied spirit: got (as they say) out of old Authors at the Univerfity, where the Fountain is corrupt; which Fountain is under the curse. *Naylor* will have it, that holy men of God spake forth the Scriptures as they were moved by the holy Ghost, without carnal Learning, and holy men read, and understand them again without carnal Learning, and naturall Tongues. *Farnham* upon his Text, that the Ministers of Christ many of them were Tradesmen, sayes, They who are made Ministers by the will of man, say, that the Letter which is the will of man is the light, and that the Letter is the Word, the Steeple-house the Church, the four Books, *Matthew*, *Mark*, *Luke*, and *Iohn* the Gospel, Hebrew, Greek, and Latin the Tongues, *Oxford*, and *Cambridge*, two Well-heads of Divinity.

Against

Against Tythes.

They allow not Tythes, be the Ministry what it will, what Scripture, so they have the (Priests) for tythe hay or corn, tythe lamb or wool, tythe eggs, and money for reack going up our chimneys, &c. They call Tythes carnal maintenance, and will have them forbidden by Saint *Matth.* the 5. and 40. and by *1 Cor.* 6. It is robbery in their sense to take tythes, Christ and his Apostles never took any.

Prayer, singing Psalms.

They deny Prayer generally, and singing of Psalms, which they call formall singing; for what is acted outwardly, is reputed by them wordly, a way to condemn all things else. These Priests (saies one of them) puts *Dauids* conditions, (this is every where their term for the Psalms) into rime, going into the house of *Rimmon* to worship, where they sing lyes in hypocrisie, *All my bones shake*, &c. *Lord I am not puffed in mind*, when they are puffed in scorn, howling, and lying. They that are redeemed from the earth shall sing new songs, which none can sing but those who are redeemed out of the fall up to the Lord God, and to the Lamb to praise him for ever. When they read *Dauids* conditions, they read them with their hats on, and when they turn them into rime, they put their hats off, which may justly be censured, but is I believe thrown in by these men only to make number. *Tomlinson* fancies no Psalms, but as the spirit (so he speaks) administers, and those are not likely to be very many.

Baptism.

Baptism of Infants, which they prophanelly call sprinkling, is an Ordinance, (thus *Farnham*) of mans beastly corrupt will. This is not all. It is a mark of the beast, *Revel.* 13. 16, 18. They seem to condemn

condemn Baptism generally. The Apostle saies (as this *Farnham*) that *he was sent to Preach , and not to baptize ; they are , (so he) baptized into one body ;* (which term they use often) 1 Cor. 12.

Communion, Scriptures, God, Christ, the Holy Ghost.

They deny the Sacrament of the Body and Blood ; the Scriptures , though they cite them for advantages ; God , Christ our Saviour , and the Holy Ghost , all which must become fantastickall , being no where but in their fancies. *Bateman* seems to allow the two Persons of the Father and Son , to love which two with all our hearts he makes only necessary , and the great Ordinance. *Farnham* sayes , the Father, Sonne, and Saints make but one Christ ; and in another place , Now they who are made Ministers by the will of God , their word is God , their light is Christ , their Church is in God , their Record is the spirit. *Colfison* a Quaker at *Kendale* , affirms Christ to have been as man , to have had his failings , that he distrusted God upon the Crosse , when he cryed, *My God, my God, Why hast thou forsaken me.* They value their own raptures beyond the Scriptures which they call the Letter. As *Farnham* , The spirit is not in the Letter , but it is within , as it was in those who spoke forth the Scriptures. They are not the sonnes of God who can professe and talk of the Letter.

The holy Scripture is carnall with them. It is the worlds word , the worlds light , the worlds rule. *Bateman* saies , the light within them is the Holy Ghost , that they need not the Scripture , because it is fulfilled in them. This they say of Christ , and it must follow of God , for (*Fox*) deny any distinction of Persons . So then they are no where but in them. Those of *Kendale* tell *Gilpin* seduced by them , that all Learning out of the Scriptures concerning God or Christ

Christ subjects men to the Curse, *Cursed is every one which hangeth on the Tree*, to be intended the Tree of Knowledge; as if the Scripture were of no use but to destroy it self. The same *Bateman* saies, they pray alwaies, have the Baptism of fire, *Mat. 3. 11.* and eat the flesh and blood of Christ continually. Reading, (so he) hearing, praying, baptizing, breaking of bread are inferiour Ordinances for the weak, who when they can cloze with that which is called the chief Ordinance, (which is to love God, and believe in Christ) the inferiour Ordinances are of little use.

For perfection in this life.

They deny that the Saints (that is themselves) can commit sin; so then no wonder if the inferiour Ordinances (as they call them) be of little use. All but themselves, (thus they) Priests and people, are in their naturall state and condition, live in their first nature. The worldly Priests, (so *Farnworth*) deny perfection in this life, against Scriptures, which, as he, is the Popes Doctrine. This perfection they build upon that, *Be ye perfect as your heavenly Father is perfect*, and upon *Phil. 3. 15. Colos. 1. 25, 26, 27.*

Against Lawes.

After this it may easily be imagined, these fanatics are no great lovers of Laws, as indeed they are not. Being charged as breakers of the Lawes, They answer, As for drawing the people from the Righteous Law of God, that is false. Beware (saies *Alabam*) of looking out to the Egyptian Studies, cast out all your old Laws that are contrary to the Law of God. Christ and his Apostles forbid, (so one of them) going to Law. *Farnworth* tells, why Laws are of as little use as Ordinances. The Law, (as he) is not for the righteous. Whom you find
wrangling,

wrangling, walking in uncleanness, &c. you should lay the Law, (these are their words) for the Law was made for the lawless. But you pretended Ministers seek to bring upon us bonds, who are redeemed from these waies, through the Love and Power of God: If you were the Ministers of God, you would go about to bring people from under all Law up to God, &c. And again, the end of our Ministry is to bring all men from under the occasions of all Laws into good behaviour, to serve God in newness of life, for the Law is made to bind them to good behaviour, who walk in drunkenness, &c. and you lay your Law upon us which ye cannot accuse. No Law ought to be made over the consciences of men of pure hearts.

Tamlinson cites *Mat. 5. 40.* (before abused against Tythes) he by that Text condemns going to Law for propriety, and endeavours to set Community up.

Against Magistracy and honouring men.

They are no kinder to Magistrates and Magistracy than to Laws: Christ (say they) rules by his Power alone in those who are of the new birth. They shall howle and weep, who despise Authority, (very strange, how good are our Quakers suddenly grown) to be governed by the righteous Law of God, and will not be in subjection to the Law of God. In their answer to the *Westmerland* petition, which begins, *To the Right Worshipfull*, &c. they say, Them that are right deny all worships, and worship God, and honour the Lord. All honour and glory be given unto the Lord, now man where is thy honour? Where did the Saints and Ministers of God seek to, or petition an outward Magistrate? Whereas you say, we are not subject to Justice, that is false, for conscience sake we honour Justice, and all men in the Lord, but as for respecting persons,

sons, that we deny, for the Scripture denies the same. He that respects persons commits sin, and is a transgressor. *Call no man Father upon earth.* God will honour himself in destroying the honour of the world. *Aldham* in a Letter to the Sheriff of *Yorkshire*, sayes, Sheriff so called; and again, the Sheriff so called, did deliver this to *Iohn Parker*, called Judge. Being brought before the Court, (saies he) *Iohn Parker* seeing me stand before him with my hat on, commanded the Gaoler to take it off. *Earnworth* makes it Idolatry to cap and bend to men. *Naylor* will have no rule, but the rule of Christ, no Throne but His; salute no man by the way, (saies *Bateman*) what is a Magistrate more than another man? Sin brought out Laws, Laws Authority. What grounds are there in Scripture for ye and you, when all examples are for *thou* and *thee*?

Their calling.

AS to the fallies of these Saints Errant, they offend not Saint *Pauls* charge of abiding in their own true calling sayes he who writ the Antiqueries. They are called from their outward callings, and sent forth by the Lord to minister the word to others. They affect nakednesse as much as the Adamites: As you may at large reade in *M. Vindarills* History of Quakers, pag 30. 31. printed 1660. In Summer 1659. in Colchester a man Quaker went stark naked all through the Market: another day, being the Lords day, in the same posture entred into the greatest Assembly that was in the Town: the same Summer 1659 a man Quaker went naked through the City of London up and down Cheapside, as hundreds can witness; and some of the most foolishly zealous have burnt their goods to prevent pride, which the Antiquarers allow. They are a desperate, furious, bloody kennel, who in the generall liberty, as it is called, of tender consciences, but indeed of Hereticall, Atheistical professions, have infected many innocent

S

harm-

harmlesse souls, and will, if in policy they be not suppressed, perhaps ere long root out all piety, order, and humanity amongst men.

O a Delusion, a delusion is a sad businesse indeed, when God Almighty for some foregoing sinnes, permitteth the Devill to delude, as he did permit him to delude *Ababs* Prophets, 1 King. 22. 22. that so *Abab* might fall and perish, and so others have strong delusions to beleve lies, that they may be damned, 2 Thes. 2. 12. When a man feels not, nor understands nothing of his own pain and sicknesse, then is his case the more desperate; even so is the deluded soul, when that which appears to his understanding to be light is darknesse, how great is that darknesse! *Holle. shead* mentioneth in his Chronicle, that in the daies of Hen. 3. 1122. there were two women took upon them to personate the Virgin *Mary*, and *Mary Magdalen*, and they joynd to themselves a man, Brother to the younger woman, that by witchery or other meanes he took upon him to personate Christ, and seemingly had got five wounds, as if he had been the Christ crucified at Jerusalem, and he at last beleevd so much of him-self, this appeares, for that he rejoiced that the women did so divulge and speak of him, but the end of them was this; the elder woman with the man was inclosed within a wall and so perished; but the younger that was sister to the man confessed somewhat, and so escaped.

The most of deluded soules have their private interpretations of Scriptures, by which they bolster themselves up in their delusions, so had *Richard Land* to prove himself perfect God and perfect man, he a prisoner in Bridewell, and so did *John Roberts* in the new Prison in Saint *Jones*, who said that he was God, of the very same Essence with the Father, and many such had been since the Creation, and should be again after him, and in their times they were to be worshipped as those 7 committed to prison with him did worship him

him. *Jame s Nayler* having the light that lightneth every man eminent in himself he was a Christ, anoynted, and *Nayler* was as he was, that was crucified at Jerusalem, and the women that adored him did so esteem him, and that there are more Christs and Saviours than one, for said they, it is written, Saviours shall come upon mount Sion, *Obadiab* verse 21. and the truth is, the very substance of the Quakers religion and faith is, viz. that men may have that light so eminently within themselves, that thereby they may come to be Prophets, Christs or Saviours, and what they then speak, utter, or write, is as truly and really a declaration of the minde and word of God, as any part of the Bible is, touching that whereof it treats, even so are their writings: O a woefull delusion this is, and what is the reason of these fearefull delusions? but as *Vincentius* in his golden Rule saith, it is pride, viz. an opinion hath ceased upon them, that they understand more than the Antients or their mother Church or teachers, which thing if once they stand upon, and so withdraw their understanding from under the custody of the Church, then they fall fearfully, even so saith he, did *Origen*, *Tertullian*, and *Apollinarius*, therefore he inviteth Christians to beware of Heresies, and not to come neer the door of her house, for she hath cast down many, wounded many, and many strong men have been slain by her, Prov. 7.26.

The Ranters.

THE *Ranter* is an unclean beast, much of the make with our *Quaker*, of the same puddle, and may keep pace with him; their infidelity, villanies, and debauchements, are the same, only the *Ranter* is more open, and lesse sower, professes what he is, and as he has neither Religion, nor honesty, so he pretends to none. If he was a Christian, he has renounced his

faith, nor can any desperate runagado to the Mahometans or Jews, more blasphemously abuse and prophane things sacred.

He denies that there are either God, or Devil, Heaven, or Hell.

Moses is a conjurer with him, and Christ a deceiver of the people; at the best, he makes the Doctrine and Practise of Jesus Christ and his Apostles, but dead works, dying and ended with them.

That Preaching and Praying cease, that preaching and lying are all one.

God (saies one of them) has put an end to all Ministers, and Ministrations, God teaches his people now by the inward unction.

Baptism is with them only, Saint Iohns Ministry is a legall washing.

The Scriptures are of no esteem with them, they are slighted and cast off for Fables, which they cite not but in jest, and to show their gifted, sets of blasphemies; their letters and discourses bring nothing else but a confused, senselesse, prophane Scripture medly, made up of impious flatteries, of impious kindnesse, and atheisticall curses, oaths, and ranting imprecations, in the same breath, or line; for example. One of their letters runs in this stile, My own heart blood, from whom I daily receive life, and being, to whom is ascribed all honour, &c. thou art my garment of needle-work, my garment of salvation. Eternal plagues consume you all, rot, sink, and damne your bodies and souls, into devouring fire; where none but those who walk uprightly can enter. The Lord grant that we may know the worth of Hell, that we may scorn Heaven.

It is a maxim with them, that there is nothing sin but what a man thinks to be so.

In the Quakers strain, they are above Ordinances, hence it is that nothing is to be forbidden them, nothing can be unlawfull: nothing is more pretious and dear

dear to them than community of men and women, which they call injoying the fellow creature, a duty one creature owes to another, and which (say they) is the true Christian liberty.

They are the merriest of all devils, for extempore lascivious songs, not extempore Prayer, but as absurd and nonsensical, for healths, musick, downright bawdiy, and dancing, the two last of which commonly proceed and follow the conjunction of the fellow creatures, which is not done in corners.

I will conclude with this, they are contemnners of authority, and as the *Anabaptists*, (of which kind these and the *Quakers* are) deny all obedience to Magistrates.

A Review of the Sectaries, comparing them with the Papists.

For the Sacrament of Baptism, the Papists exclude those Infants heaven, that are not Baptized: and the *Anabaptists* affirm the Baptism of children to be the mark of the beast, and Antichristian. 1. Baptisme.

The Papists attribute too much to the Element of bread in the holy Communion, accounting him no good Christian that will not call it his Lord God. Some of these sectaries, as the *Brownists*, mock and scoff at the Sacrament of the Lords Supper, calling it a two-penny Banquet. 2. Lord Supper.

For the number of Sacraments, the Papists will have too many: and some of these Sectaries too few. 3. Number of sacraments.

The Papists give too much reverence to the blessed Virgin, holy Apostles, and Saints departed: and some of these Hereticks blaspheme the holy Virgin, whom all Nations should call blessed, as the *Melchiorists*, saying, *Maledicta sit caro Mariae*. 4. Reverence to the blessed Virgin.

The Papists are blamed for saying too often the

5.
Lords
Pr yer.

Lords Prayer : the *Brownists*, and some of the other Sectaries will not say the Lords Prayer at all ; some of them affirming it to be an abominable Idol, though it be commanded to be said by our Lord himself.

6.
Lords day

The Papists will not only keep the Lords day, but also many holy dayes : some of these Sectaries will neither keep holy dayes, nor the Lords day ; as the *Fanilists*, and *Anti-Sabbatarians*.

7
Co-ffession
of sins.

The Papists confesse their sins, and suppose they cannot enter Heaven without a particular confession of them : some of these Hereticks will not confesse their sins at all, affirming, God can see no sin in them, as the *Antimonians*.

8.
Equivoca-
tion.

In equivocating, they are alike : Equivocation is a canning colouring of a lye, which is against Scripture, against the rule of equity, an hindring of justice, the way to perjury, the Devils creature, who is the Father of lying, a principall prop and pillar of Antichrists Kingdome.

9.
Lying.

For lying, I know not whether Papists or Sectaries shall carry away the Bell : they tell lyes, they Print lyes, they Preach lyes, they Paint lyes, and both without controul.

Bullinger telleth us, that the *Anabaptists* brought Cart-loads of lyes to maintain their detestable opinions.

10.
Pie frau-
des.

Pie fraudes ; as the Papists have *Pie fraudes*, to draw men to godlinesse, as Purgatory, and such like ; so have the Sectaries ; and especia lly the *Anabaptists* have tricks and devices, as Visions, Revelations, Dreams ; yea, false miracles to maintain their cause.

11.
Hypocrisie.

For hypocrisie, they are both alike ; they come in sheeps clothing, but inwardly they are ravening Wolves. The *Anabaptists* entred *Munster* like lambs, but became Wolves, having gotten the upper land.

For

For their uncleannesse ; the Papists permit
Stewes : but the uncleannesse of the *Familists* , and *Unclean-
Anabaptists* in their spiritual Marriages, and other a-
bominations , are not with a modest tongue to be
spoken. 12.

For Churches , the Papists spare no cost in erect-
ing and trimming them , they would make them if
they could like Heaven it self : whereas some of these
Sectaries would destroy and demolish them. 13.

Last of all , the Papists worship God in Trinity,
and Trinity in Unity , whereas some of these
Sectaries blaspheme the holy Trinity ; their opini-
ons being so diabolicall and prodigiously impious.
that it is not fit for a Christian to name their opini-
ons. 14. Blaspheme
the Trini-
ty.

I hope that our Governours will drive these also
from our folds, as they do the Popish Emissaries.

It is fit for all that are Christians , to avoid all
those who speak against Christ , and to account
them as the enemies of God , and corrupters of
souls.

Postscript.

SINCE the publishing of this *Herefography*. I have
been abused above measure , not only with re-
viling language in the streets as I go , but also in my
estate : Some Sectaries of my Parish denying now
to pay me any thing at all ; affirming , that they are
to maintain the Minister of their own Congrega-
tion, and that which troubleth them is my defence of
Tythes , and the Ordinance of Parliament for the
true payment of them. The non-payment whereof,
is one of the chiefest inducements , that the *Brown-
nists*, and some other Sectaries have to entice the silly
people, and to Poyson them with their other errors ;
which they learnt from the *Anabaptists* , who taught

also, that Christian men were to pay no rent, nor submit to any government : for which the German Princes rooted them out of their dominions.

*Lower de
paupers &c
Ecclesie.*

Now these latter Hereticks daring not to forbid payment of rent, nor Magistracy, rail altogether upon the payment of Tythes, and the Ordinance for Tythes, lately put out by Parliament. And some of them in a scandalous libell, among other things, asseme, Doctor Featlies Devill to be transmigrated into old Etbraim Pagit, (would to God I had his learning) who is altogether for fat Tythes, &c. I pray God keep the devill out of them. A learned man writeth, *That if a man should lind himself to the devill; to do his uttermost in supplanting the Kingdome of Christ, he would not attempt it any way more directly, than in driving the Ministers to such straights and difficulties, that having not convenient and necessary maintenance, they must either give over their callings, or devoid of courage and comfort, in sorrow exercise the same: by occasion whereof others shall be discouraged from the study of Divinity, nothing desirous to buy poverty so dear. Such (as I have said before) do not only occidere Presbyteros, kill Christ's Ministers; But also with Julian, Presbyterium, the very Ministry of Christ. Yea, they strike at the Root of Gods service, at Christ's Priesthood, going about to destroy the Ministry and Seminary of Gods Church. But for the payment of Tythes, which they so blaspheme, the Ministers have to them a double right.*

First, by speciall reservation of Almighty God.

Secondly, by human donation.

*There was
a speciall
prayer ap-
pointed for
me, paying
to friends
with a
protestation*

For the first, men have souls as well as bodies; and God hath provided for them both: as in the week time he allowed six dayes for the body, and sanctified the seventh for the soul, so of mens goods, he allowe h nine parts for the body, and reserveth a tenth for the soul, to maintain his Ministers, to begget them unto God, and teach them his knowledge:

a tenth part he precisely enjoined, that mans covetousnesse should not rob his Ministers, which some would do, if the *quota pars* were left to their discretions. The reservation of Tythes is set down in expresse words, *Levit. 27 30. All the tythe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lords, it is holy to the Lord.* [All] none excepted, [is] not hereafter shall be, but now is, and hath been: As the Sabbath was observed, before the fourth Commandement was promulgated, *Exod. 20.* So Tythes were paid long before this reservation, to the Levites. You may read of *Abraham* paying Tythes to *Melchisedech*, and of *Iacob* promising to pay them. And now God reserving them to himself, and establishing them upon the Levites, so we have a succession of them unto Christ.

Now hath not Christ a Priesthood, and that more excellent than *Melchisedechs* or the Levites? *Melchisedech* blessed *Abraham*; But in our high Priest, all Nations of the earth are blessed. The Apostle telleth us, (as *Chrysostome* affirmeth) that Christ received Tythes from *Levi* by *Abraham*, Father of the faithfull; who paying Tythes to *Melchisedech*, shadowed out the faithfull, Paying Tythe to Christ. For *Abraham* payed Tythe not to the Priest that offered Leviticall Sacrifices of Bullocks and Goats, but of Bread and Wine, setting forth to what Priests we must pay Tythes.

Hath not Christ our high Priest a Priesthood? yes, and why should not Tythes be due to his Priesthood? are his Priests to serve for nothing? he telleth us himself, that the Labourer is worthy of his wages.

How dare any man deny Tythes to Christs Priesthood? tell me, is Christs Priesthood lesse than *Aarons* or *Melchisedechs*, or hath he lost his right, or hath Christ lesse care of the Ministers of the Gospel, than was taken for the Priests of the law? Saint *Paul* saith, they

they are worthy of double honour. Or hath Christ renounced his right in Tythes? no, you may read of his expresse allowance of them, *Matth. 23. 23.* It is his Ordinance, *1 Cor. 9. 3.* Do you not know that they which wait at the Altar, are partakers with the Altar? So hath God ordained, that they which Preach the Gospell, should live of the Gospell: God hath ordained, saith the Apostle, where can we find any other ordinance?

The Apostle setteth down the difference between the Leviticall Priests and Christ, *Heb. 7. 8.* They under the Tabernacle; take Tythes of them who dyed, but here he taketh them that liveth for ever. In which Text he sheweth, that Tythes are not Leviticall, and a mutable maintenance, but the eternall maintenance of Gods service, used before the law, when the Priesthood was in the Father of the Family, stated on (not first invented for) *Levi*, during the Levites service: and when the Body came which was Christs, and *Levi* with all his Typicall service was to be abolished, then ceased not Tythes in right, although in practise they were not paid by Pagans, but were transferred to Christ, and to his Ministers for their maintenance; yea, to the Priesthood of Christ who liveth for ever.

Let these Sectaries shew any one syllable in all the holy Scriptures, in which Tythes are ceremoniall, as the Sacrifices were, which were types and figures of Christs sacrifice, which he offered once for all, and in him determined.

O: where Christ or his Apostles may but seem to have abrogated, abolished, or changed them, or why the Law for Tythes should be more abolished than the Law for the Sabbath; the service of God continuing, why should not the maintenance thereof continue?

To conclude, as the Christians, so also the *Mahometans*, who are much more numerous than the Christians,

stians, pay their Tythes with great conscience, the detention of them, is one of the grand sins, for which the two inquisitor Angels of their Law do examine souls after death, viz. *Whether they have paid their Tythes without fraud*, as witnesseth *Ioannes Baptista Alsaqui*, who had been a *Mahometan* Priest. The wisdom of *almighty God*, the practise of all ages, the example of Patriarchs, *Abraham* and *Iacob*, yea, the commandement of God hath taught us to render God a tenth.

If this will not suffice, we have another right, a title as good, and as antient, as any man can shew for his lands; that is, *the donation of Tythes to the Church*, confirmed by the Kings and Parliaments of this Kingdome from time to time, ever since Christianity flourished amongst us. For this, *vid.* my *Christianography*, pag. 211. and Sir *Henry Spelman*, *de non Temervandis Ecclesiis*.

Last of all consider the equity of this maintenance, whether it be better for a man to pay a tenth, 2 Tim. 3. 6. than have these seducers to creep into houses, and get from their Wives, (being silly women) children and servants, not a tenth, or two and nine pence for an oblation, but greater sums of money, whatsoever Vdals. No- ever they can prole from them, (like the Pharisees) *to devour Widdows houses under the colour of long gere.* p. 4. prayers.

But whereas some of them write the Devill to be in me, Sir *Thomas Moore* writeth of a Devill called *Negotium*, *Businesse*, which carrieth more to Hell than all the Devills beside, who was in them that would not come to the feast: one being so busie in marrying a Wife, that he could not come, another *The Devill* having bought Oxen; another having bought a farm, *that was* &c. I read also of another Devill called *Sacrilege*, in *Ananias*, which Saint *Peter* telleth us to be in *Ananias*. *Why as seemeth bath the devill filled thy heart?* If the Devill were in to be a con- him, who gave half that he had, and kept back but *scion* *bled-* part; *vill in re-*

spect of the Sacrilegious De- part ; what Devill is in them , that
 vills of our times. Most of give nothing themselves , but seize
 the Ministers in London, may upon those lands and goods , which
 pray for competencies , being not they ; but other men had conse-
 not able to subsist without the- crated to the service of Almighty
 charity of their Parishioners, God, with many curses to the viola-
 their Benefices being many of ters of their Donations? this Devill
 them worth but 20. 30. 40. Sacrilege at this time seemeth to be
 50. l per Annum, and pay- a very devout Devill , very carefull
 ing great Taxes out of them, of Gods service, that it might be bet-
 at first fruits, tenths , &c. ter performed , he would have the
 Although they are freed from Ministers lands taken from them,
 the Bishop of Romes Supersti- that they might follow their studies,
 tious enormities , yet they are and not be encombred with them ;
 not freed from the payments yea, a carefull Devill also for the Mi-
 that the Bishop of Rome laid nisters maintenance , he would have
 upon them.

them to have competencies , and the King and state to
 have the overplus of their means, all which godly pre-
 tendencies are hypocriticall , and the Masks of vile ini-
 quity, and holy theft ; for it is not the Ministers pro-
 fit they look at , neither the commodity of the King
 or state, but their own covetousnesse , by which some
 seek to satisfie their own pride, riot, wanton , and
 greedy lusts. Like Iudas , who will not stick to sell
 Christ himself for money : Such a reformation as
 was in King Henry the eight's time , do some gape af-
 ter, in which almost every man got somewhat : some
 one Gentleman got ten parsonages, some other wren-
 ty. Read Doctor Turners Book, entituled Spirituall
 Physick ; almost in every house and alehouse , you
 might see Carpets and Cushions made of Church
 Ornaments. After that men had devoured the wealth
 of the Monasteries, they began to long after the lands
 of Bishops, and Cathedral Churches, (as Mr. Fox re-
 lateth) and for this purpose they set Sir Thomas Sey-
 mor awork to promote it to the King , To whom
 the King answered , *There are a sort of you, to whom I
 have liberally given of the possessions of Monasteries,*
 which

which like as you have lightly gotten, so you have unthriftilly spent, some at Dice, others on gay cloaths, and others worse; and now you would make a cheavance on Church lands, to accomplish your greedy appetites, &c.

Surely it is a disgrace to Religion, that in reformations mens thoughts do ruine, even in the greater labours and learning in the Church, to pill and poll the Ministery, and bring it to beggery; being the curse pronounced against the Priests the posterity of *Eli*, from which curse the Lord deliver this poor Church.

The New Lights,
That would have involved this
Nation in so much darkness,
Or,

The fifth *Monarchists*, against *Monarchy*.

REmarkable is that of the honourable Doctor, *Gamaliel*, *Acts 5.* in the Infancy of Christian Religion; *If it be of God, you cannot destroy it, but if it be of men, it will come to nothing.* That Religion hath ever since been acknowledged; and a long time flourished in *Europe*; And I hope in the true Reformed Protestant Church will flourish for evermore. Many clouds of Heresie, (who are never long liv'd) have endeavoured to eclipse the lustre of it, but it being but *one*, as there is but one Faith, by that happy entirenesse it doth overcome all the multitudes of *Errors*; And being the *Truth* it self, it doth thereby magnifie its Nobility with God.

The Heresies and Errors of the former Ages, with these of the latter times, are so near of kin, that they

they can hardly be distinguished, only the latter have more growth, and subtilty in them, and are therefore the more dangerous, and with the greater care to be examined, and Industry avoyded; you have in the pages before-going a full Catalogue of them, I shall therefore in this place forbear to give you any new Account, and will insift only on the desperate principles of those men, who under the pretence of reforming this Kingdome, had almost utterly destroyed it, and have brought an absolute confusion on themselves.

The wild Religion of these men, began in *England* with *Martin Mar-Prelate*, in the four and thirtieth year of *Queen Elizabeth*, when her Majesty having (for the most part) banished the superstition of *Rome* out of this Nation, the Church began to flourish, as much unto the Envy, as the Admiration of all her Enemies, as well Foreign as Domestick. The foulness of the Heresie and Treason in this Book contained, being covered over with the fair pretence of piety, found many Novellists (according to the humour of this moving Nation) who secretly did comply with the Author of it; but none were so forward as the *Non-conformists* to the Discipline of the Church, who being out of all order themselves, could admit of nothing, in which there was either Order or Decency. One of the Heads of this slovenly, and fullen faction, was *John Penry*, who having here in *England* belched forth many scurrilous things against the honour of the Church, and of her Majesty, did flye into *Scotland* for his protection. I will in this place give you the Inditement and the whole proceedings of the law against this man, who by the forfeit of his life, answered afterwards for the enormity of his offence. It is at large reported by the Right Honourable the Lord Cook, Master of the English Law. And I have made choice the rather to give you a full sight thereof in this place, that

that you may observe how neer the Case of this one man comes up to the treason of those men , who not long since being sentenced to Death , were hanged, drawn , and quartered, for the barbarous and most abhominable murder committed on the person of my Lord the King. It followeth in these words.

These Papers following , being written by a Learned Man , coming to my hands , and agreeing with the Reverend Authors intentions , I could not omit to adjoyn them to this work , as a Postscript to the whole Book.

The New Lights.

The former Letter, of *John Penry* to Queen *Elizabeth*. As it is set down in the Book of *Enrie*, pag. 352. C.

THE last dayes of your Reign are turned rather against Christ Jesus, and his Gospell, than to the maintenance of the same. And I have great cause of complaint, Madam , Nay, the Lord, and his Church, have cause to complain of your Government, not so much for any outward Injury , as I, or any other of your Subjects have received, as because we your Subjects, this day, are not permitted, to serve our God, under your Government , according to his word, but are sold to be Bond-slaves , not only to our Affections , to do what we will ; so that we keep our selves within the compasse of established Civill Laws : But also to be servants unto the man of sin , and his Ordinances. And it is not the force, which we seem to fear, that will come upon us ; For the Lord may destroy,

stroy, both you, for denying, and us for slack seeking of his will, by strangers: I come unto you with it, if you will hear it, if not, that yet posterity may know, that you have been dealt with: And that this Age may see, that there is no great Expectation, to be looked for, at your Hands: And that amongst the rest of the Princes, under the Gospell, that have been drawn, to oppose themselves against the Gospell, you must think your self to be one; For untill you see this, Madam, you see not your self: And they are but Sycophants, and Flatterers, whosoever tell you otherwise. Your standing is, and hath been, by the Gospell: It is little or smally beholding to you, for any thing, that appeareth: The practice of your Government sheweth, that if you could have ruled without the Gospell, it would have been to be feared, whether the Gospell should be established, or not. For now that you are stablished, in your Throne, and that by the Gospell, you have suffered the Gospell, to reach no farther, than the end of your Scepter, limited unto it. And briefly, Madam, you may well see the Foundation of *England* rooted up; But this cause, will you never see suppress. And now, whereas we should have your Help, both to joyn our selves, with the true Church, and to reject the false, and all the Ordinances thereof, we are in your Kingdome permitted, to do neither, but accounted seditious men, if we affirm, one or the other, of the former points. And therefore, Madam, you are not so much an Adversary unto us poor men, as unto Christ Jesus, and the wealth of his Kingdome. And but, Madam, yet thus much we must needs say, that in all likely-hood, if the dayes of your Sister Queen *Mary*, and her persecution had continued unto this day, the Church of God in *England*, had been farre more flourishing, than at this day it is. And now, Madam, your Majesty may consider, what good the Church of God hath gotten at
your

your Hands ; even outward peace, with the absence of Christ Jesus, and his Ordinances : otherwise, as great Troubles likely to come, as ever were in the dayes of your Sister.

Written from *Edinburgh* in *Scotland*,
Apr. 30. In 34th. of the Queen.

The second Letter of John Peury,
to Queen *Elizabeth*. As it is set down
in the Book of *Entries*, pag. 253. B.

WHat hath *England* answered ? Surely, with an impudent Fore-head she hath said ; I will not come near the Holy one ; And as for the building of his House, I will not so much as lift up a finger towards that work ; Nay, I will continue the Desolations thereof : And if any man speaketh a word in the behalf of this House, or bewaileth the misery of it, I will accompt him an enemy to my State. As for the Gospell, and the Ministry of it, I have already received all the Gospels, and all the Ministeries, that I mean to receive : I have received a Reading Gospel, and a Reading Ministry ; A Pompous Gospel, and a Pompous Ministry ; A Gospel, and a Ministry, that strengthneth the hands of the wicked in his iniquity ; A Gospel, and a Ministry, that will stoop unto me, and be at my Beck, either to speak, or to be mute, when I shall think good : Briefly, I have received a Gospel, and Ministry, that will never trouble my Conscience, with the sight of my sins, which is all the Gospels, and all the Ministeries, that I mean to receive : And I will make a sure Hand, that the Lords House, if I can chuse, shall be no otherwise edified, than by the Hands of such men, as bring unto me the foresaid Gospel, and the fore-
T said

said Ministry. And as for the generall state, either of the Magistracy, of the Ministry, or of the Common people, behold nothing else but a multitude of Conspirators, against God, against the Truth, against the Building of his House, against his Saints, and Children, and consequently against the wealth of their own souls; and publique peace and tranquillity of this whole Kingdome. And you shall find amongst this crew, nothing else but a Troop of Bloody soul-Murtherers, Sacrilegious Church-Robbers, and such as made themselves fat with the blood of mens souls, and the utter ruine of the Church. And it is now grown, and hath been of long time, a common practice of these Godlesse men, to make of the statutes, ordained for the maintenance of Religion, and common quietnesse, a pit wherein to catch the peaceable of the Land. And because our Councell, may be truly said, to delight in this Injury, and violent oppression of Gods Saints and Ministers; therefore, whensoever the Lord shall come to search for the sins of England with lights, as *Zephaniah* saith, He will surely visit our Councell with an heavy plague, because undoubtedly they are frozen in their Dregs, and perswade their own hearts, that the Lord will do neither good nor evill in the defence of his messengers and children: And then they shall feel what it is to wink at, (much more to procure) the Oppression of the Church of Christ. I will not in this place, charge our Councell with that which followeth in *Jeremy*, upon the place before alleged; Namely, that they execute no Judgment, no not the judgment of the Fatherlesse; But this I will say, that they cannot possibly deal truly in the matter of Justice, between man and man; Insomuch, as they bend all their Forces, to bereave Christ Jesus of that Right, which he hath in the Government of his Church. The which ungodly, and wicked course, as they have ever held on, ever since the beginning

of her Majesties Reign, so at this day they have taken greater boldnesse, and grown more rebellious against the Lord and his cause, then ever they were.

Written also from *Edinburgh* in *Scotland*.

March 1. In 33th. of the Queen.

The Queens Majesty and her Councel, being too true Prophets of what dangerous consequence was the unbounded boldnesse of these new Reformists, did give order for a strict apprehension of *Penries* Accomplices; whereupon, and on the information of the Execution of the said *Penry*, diverse of them did betake themselves to obscurity, others did fly beyond the Seas, in which number was *Cart-right*, who being a better Scholar than a Subject, did compose a Book in Latin beyond the Seas, tending to the prejudice of Her Majesties Government, and the Authority of ~~Bishops~~, which Book was afterwards Printed by *Hugh Peters* at *Lejden* in the low Countries, as he himself hath been often heard to affirm: you may observe from hence, from whom it was, that Mr. *Peters* did derive his principles, and how foul and dangerous they were in the event, and the full growth of them, which in their first birth did carry such a face of purity.

After this, our new Innovators although much discontented, yet they for the most part were more tame and silent untill the Death of *Queen Elizabeth*, at what time the ~~Scotts~~ entertained strong presumptions, that the *Scots* (unto the greatest part of whom Episcopacy was odious) would bring their Religion into *England* with their King. And indeed, high were the Animosities, and great the disputations on both sides, but the King declared himself for the Bishops, and Doctor *Iohn Reynolds*, the Coripheus of the Calvinists, was so convinced or discouraged, that returning to *Corpus Christi* College in *Oxford*, where of he was Master, he not long afterwards dyed, as Mr.

1601
Reformation

Henderson did at his Return into *Scotland*, from his late Majesty at *New-castle*; being startled to an amazement at the weight, and the power of his Arguments.

1625. The Reign of King *James*, (he himself having composed many excellent Books against the Papists, and established Doctor *George Abbot* in the Arch-Bishopprick of *Canterbury*, a man supposed to be much inclined to the *Calvinists*) was free from any open practices of the Innovators; but the very beginning of the Reign of his Son, was attended with many heady murmurings; the people complained that they were unsatisfied at some reports of his Fathers Death, and that he was married to the Daughter of *France*, of the Religion of the Church of *Rome*: And the losses at the same time received at the *Isle of Ree* in *France*, and of *Cadiz* in *Spain*, did contribute much to their discontents. The ~~English~~ in the mean time, were watchfull to make use of any occasion to foment and increase the Jealousies, and whole nights have been spent amongst them in Counsell and contrivance, to make the King suspected to his Subjects.

reformist

To their own Insolencies, they joyn the interests of their friends in *Scotland*, who were much exasperated that the Arch-bishop of *Canterbury*, a man suspected to jump in judgement with the *Arminians*, should impose upon them (as they thought) the unpleasing burden of the *Liturgy of England*, and with united voices they both cryed out, that they were the fore-runner of Popery.

The intent neverthelesse of the Arch-bishop was good, for he thought it would be more for the honour of God, and of the King, if the three Nations united under the obedience of one King, should be united also under the service of one God; but the event did not answer the expectation, for from hence did arise the War, the Tumults, and the Tragedies,

dies, which afterwards defiled, and ruined the Kingdomes.

His Majesty to rebate the edge of the Scots fury, had commissioned the Marquess of Hamilton twice into Scotland, who having felt the pulses of that Nation, and advanced rather his own ends than the service of the King, returned without effecting any thing.

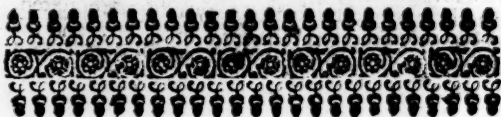
The Disturbances in the Church, and State, which followed in the succeeding years, I leave to be related hereafter by some future Pen; In the mean time, --- *Motos præstat componere Fluctus.*

The Reverend Author having thus given us a full sight of the several Schisms and Heresies, which by the subtilty of the Devil and Men have, even almost from the beginning of it, crept into the Church of God, it would become our Care and Piety, having the true Protestant Religion pointed forth unto us, to cleave fast unto it (as the Apostle doth exhort us) in the bonds of Love. We are commanded to try the spirits, for our Saviour fore-telleth us, *Mat. 24.* that in the latter dayes, there shall be many false Prophets, and false Christs, that is, they shall pretend they are for Jesus Christ, when indeed they are not, and shall be such, that if it were possible they shall deceive the very elect. The truth of this we see fulfilled in our dayes, and even in this City. How many of late, under a vain presumption to reign here on the Earth, with their mistaken King Jesus, have ruinously and wretchedly indeavoured the Death of their own King, and to bring all things to confusion? Who would have imagined, that any men should be so stupidly desperate, as to contrive, and attempt to sacrifice the lives of many thousands of Men, Women, and Children, as the preparation for the coming of Christ, who is the Prince of the Gospel of Peace? Who can imagine, that the God of Peace, and Order, can be served in such a bloody and dreadfull Massacre, and Disorder? And all this

under the pretence of Religion and Reformation? Certainly, the best way of Reformation is for every man to reform himself, and having disclaimed, and renounced the manifest works of the flesh, which as Saint Paul hath it expressly in the fifth of the *Galatians*, are *Hatred, Sedition, Contention, Heresies, Envy, Emulations, Murders*, and the like; let him examine, and prove his faith by the fruits of the Spirit, which are (as in the same place he gives a Catalogue of them) *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Temperance, and Meekness*. Against these, saith he, there is no Law. Certainly, the Church of *England* hath been taken, by the greatest Scholars of the Reformed party beyond the Seas, to be the purest, and the next to the Primitive Temper, insomuch that *Peter Du Moulin*, the invincible Defender of the Protestant Religion against the Church of *Rome*, in the Kingdome of *France*, being there not well satisfied with the pomp of our Bishops, when he came over, the better to inform himself, he was so thoroughly affected with the Harmony, and the order of that Government, that being here in *England*, he composed a Book *de Cognitione Dei*, which he dedicated to the then Bishop of *Lincoln*, to testify the good opinion which he then entertained of that Reverend Dignity. Why should we go about to accuse, and condemn that Government of Papistry, which under our three last Monarchs, the Papists have used all their Indeavours, both by their Pens, and practice, utterly to overthrow? and which when they found they could not openly effect, they came enviously by night, and sowed tares in our Church, that is, they introduced Divisions, and Schisms amongst us, by which means they wrought more mischief to our Church, and more defaced the Beauty of it, than ever they could have done, if they had showed themselves in their own Colours, and waged open Warre against us. What need we doubt of that

that Government, which God hath pleased so miraculously to own, by so many never-to-be-forgotten, deliverances from the Tyranny of *Rome*, and the Adherents to it? The Victory in eighty eight, and the wonderfull discovery of the horrid Powder Treason, were such immediate and faithfull tokens of the great mercies, and the Love of God to our Monarchs, Laws, and Government, that no Nation can parallel the like: And this may invite us to seek no more after Discords, but to acknowledge, and to gratulate that Harmony, which God hath been pleased so remarkably to blesse unto us. These, and the like Considerations, were the Reasons that did induce our worthy Author to take the happy pains to describe, and point out unto us the thick clouds of Schisms, and Heresies, which do Ecclipse so often the true light of the Church of God, and do disturb the peace of it; that so betwixt the Rocks of Papism and Idolatry on the one side, and of Blasphemy and Prophanesse on the other side, we may with more ease and comfort steer our direct course to the Haven of Eternall Happinesse; I pray God inable us to make such use of it, that all vain and bloody Contentions being laid aside, we may make it our businesse to study Unity, Peace, and Truth, to his Glory, and our Souls everlasting Comfort,

AMEN.



An Extract of the Acts of the Nationall
Synod of the Reformed Churches of France,
assembled by the Kings permission at Charonton, Anno
1644. 26. Decemb. and daies following.

UPon what hath been reported by the Commissioners of the Maritime Provinces, that divers comming from Forrein Countries, and who go under the name of *Independents*, because they teach that every particular Congregation ought to be governed by its own particular Lawes, without any depending of any in Ecclesiastical matters, and without any obligation to acknowledge the Authority of *Colloquies*, or *Classes* and *Synods* for its Government and Conduct, settling their abode in this Kingdome, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken, the Assembly fearing lest the contagion of this poyson gaining ground insensibly, should throw trouble and disorder among us; and judging the said Sect of *Independents*, to be not onely prejudicial to the Church of God, in so far, that it endeavours to bring in *Confusion*, opening a Gate to all kind of Singularities and Extravagancies, and taking away all means of any remedy to the evil, but also most dangerous to the State, where (if it had place) there might as many Religions be set up, as there be Parishes or particular Congregations, doth enjoin to all the Provinces, and particularly to the Maritimes, to take heed that the evil take no foot
in

The Postscript.

in this Kingdome, to the end, that Peace and Uniformity as well in Religion as in Discipline, may be inviolably preserved; and that nothing be brought in amongst us, which may alter in any kind the service due unto their Majesties.

Garriſſole Moderator.

Bafnage Adjoynt.

Blondel Secretary.

Le Coq. Secretary.

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